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THE
NEW-CHURCH REVIEW

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THE NATIONS IN THE LORD'S SIGHT.

BY THE REV. WILLIAM L. WORCESTER.

IT is our privilege and our duty as Christian people to take to the Lord our problems, as the first disciples took to Him their difficulties and their questions, asking that we may look at them with Him and see them in His light. The first necessity is to come into the spirit of the Lord's life, by reading and study of the Gospels, and of Moses and the Prophets and the Psalms, which also tell of Him; it is still more necessary to obey His laws, for then we continue in the sphere of His influence. His light shines for us as we bring to Him our problems and look at them with Him.

Among problems today none are more urgently in need of light than those relating to our duty as citizens, and to the relations between the nations of the earth. It is never right for one to attempt to control another's vote, but it surely is in order, and it is our duty as Christian people, to come together, seeking the Lord's presence and the Lord's light, to see as nearly as we may how matters of government look to Him.

The Lord looketh from heaven: he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike; he considereth all their works.

In spite of the effort of the Jews, in accordance with the habit of the time, to make of Jehovah a local God, and to limit His promises to themselves, the picture shines forth from the Old Testament of our Divine Father, and of all men as His children, and objects of His loving care. Moreover, the Old Testament tells in a parable such as the wise ancients loved, of an age of innocence in which men knew that they were one family, that God was their Father and all they were brethren. "The whole earth," we read, "was of one lip and of one speech;" which means as is evident from the sacred story itself, not that they were one nation, nor all alike in manner of life, nor in language, nor in forms of worship, but that within great outward diversity they were one in charity and in love of God, and knew that they were parts of one whole—one family of the Lord. It was the effort to build the tower of Babel which brought confusion—a growing selfishness which led one nation, one tribe, one family to prefer itself to others and to seek to rule over others. Since that day how largely the history of mankind has been the record of rivalries and jealousies between nations and peoples—resulting in wars and robberies and cruelties of every kind. How the selfish narrowness hardened into political hostilities, into social casts, into religious hatreds and antipathies.

Into a world divided by political and religious hatreds our Lord came, among a people who held aloof from the Gentile world about them, considering even the touch of a Gentile to be defiling, and who were divided by sharp and rigid lines of sect and caste among themselves. How did these divisions among His children look to the Lord? What was His attitude toward them?

It is noticeable that prophecies of His coming and heavenly announcements of His coming (contrary to the expectation of the Jews, which limited the mission of the Messiah to their own people) declared His mission to be to all mankind; proclaimed Him as the Saviour of the world.

The Lord hath made bare his holy arm in the eyes of all the

nations, and all the ends of the earth shall see the salvation of our God. . . . Behold, I bring you good tidings of great joy which shall be to all people; for unto you is born this day in the city of David a Saviour, which is Christ the Lord. . . . A light to lighten the Gentiles, and the glory of my people Israel.

And the Lord's ministry and teaching bear out this promise of universal love. Continually He shocked the prejudices of the Scribes and Pharisees by welcoming and even seeking out the publicans and sinners. He surprised the disciples by talking with a Samaritan, and listening to the appeals of Gentiles. In the Sermon on the Mount He taught His followers not to limit their love to friends, but to extend it alike to enemies. He rebuked John for forbidding one who followed not with them. And toward the end He sought to give the disciples an idea of the universalness of His Mission, saying,

Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd. . . . Neither pray I for those alone, but for them also who shall believe in me through their word; that they all may be one; . . . that they may be one even as we are one.

Then after His resurrection came the great commission to go into all the world, to teach all nations, to preach the Gospel to every creature; and at His ascension into heaven the promise of the angel that in power from the Holy Spirit they should be witnesses of Jesus Christ, both in Jerusalem, and in all Judaea, and in Samaria, and into the uttermost part of the earth.

As we follow the Lord in His works of mercy, as we listen to His words, we recognize His love as the great perfect love, which knew all men as its children, which included all the world in its saving work. With this great love, no narrowness, no selfish limitations or dividing lines could stand. In Him there burned again the love of the Heavenly Father for all mankind, to be made one again by repenting of the narrowness, the selfishness, the desire to take advantage of one another and to rule over one

another, which since the days of the tower of Babel had cursed the world, and made division and conflict; and by gaining instead from Him the sense of brotherhood, the Christian love of service.

The Lord saw mankind again as one brotherhood, of many races, for He had made them so; of many nations, no doubt, for the variety of character and of taste makes this necessary; of many religious creeds, for there are spiritual as well as natural differences among men which have been emphasized by variety of climate, of heredity, and of training—but one brotherhood still, children of one Heavenly Father, able to serve each other better by reason of the differences, capable of being bound more firmly into one by bonds of mutual service.

The first disciples caught from the Lord the vision of Christian brotherhood, and tried in a simple way to realize it. But how much of development of mutual acquaintance, how much of training in mutual service, and how much of breaking down of selfish indifference to one another, and of selfish desire to rule over one another, must come before a world-wide Christian brotherhood could be realized. Meantime we see the Lord laying the foundations for this brotherhood of mankind, in giving quick means of travel and of interchange of goods and service, and still quicker means of interchange of thought, which come near to removing the barriers of space, and make possible acquaintance with all parts of the world and the exchange of almost instant throbs of sympathy. In the co-operation which the world's war compelled, in the necessity which it brought of sharing burdens, of making sacrifice for others, of feeling others' sufferings as our own, and of giving and working to relieve distress of other nations, we have had a vision of what will be, when the world feels itself one, and in works of peaceful service each nation does its part for all. The vision shows us a world in which "my brother's keeper" has not only a personal meaning, but points to the opportunity and duty of each nation to be of service to the rest. It shows us a world in which a na-

tion as fully as a man feels its obligation to be a good Samaritan; none passes by on the other side, whether of the Atlantic Ocean or of the Jericho road; no stronger nation can keep itself apart from the needs of suffering and weaker peoples, but each recognizes its duty to be a neighbor to those in need. The vision shows a world in which readiness of one to take advantage of another in which selfish indifference to others' welfare is seen to be as wrong among nations as among individual men; in which self-sacrifice for the common good is practiced among nations as among Christian men.

There is no doubt that such a Christian world is coming. The Lord saw it; He foretold it; He made it possible by the victories of His life on earth, in which He overcame the selfishness and narrowness of Jewish nature and of human nature, and brought into the world the love which can work the miracle of making the whole world one. In many ways we can see that the Lord has been and is working to realize this brotherhood of mankind: on the one hand laying the natural foundation for it; on the other hand, opening from His Word a fuller understanding of the principles of Christian life; and pausing at no discipline which is needed to crush the selfish and exclusive spirit, and to bring among nations as among individual men, mutual sympathy and service. God grant we may not need much more of such discipline.

What the Lord intended in the first creation of men; what He came into the world to make possible again is to be realized. The picture of the world made new in Christian love and service, is given in the last book of Scripture. Where we hear the announcement from heaven, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and He shall reign forever and ever." Of the new earth, and the Holy City, we read, "The nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it." And those words, so full of comfort, "The leaves of the tree were for the healing of the nations."

The day of fulfilment dawns. The ideal for which the Lord has long been working is seen by men as a possibility to hope for and to work for. Since men stood in the light of the Lord's first coming there has been no such privilege, such glorious opportunity as is given to those who stand in the light of His second coming. It is our duty as Christians, as followers of the Lord; it is especially our duty as New-Churchmen and heralds of the new day, to awaken to the bigness of the responsibility, to refuse to be influenced by motives of self-advantage, to bring the problems of the world's life to the Lord, to spread them out before Him, so far as we are able to see them in His light, and to seek by every act of ours to bring nearer the fulfilment of His ideal.

"Blessed is the nation whose God is the Lord."

"The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."

WILLIAM L. WORCESTER.

THE PRIVILEGES OF THE NEW-CHURCH MINISTER.*

By the Rev. Adolf Ludwig Goerwitz,
General Pastor of the New Church, Switzerland.

OUR Theological School—the mission of which is so vital, and which is looked to from all the world, since students have come and still come from the remotest countries,—this School may be considered a Benjamin among other seminaries; and it does indeed serve a similar use. Remember that Bible story so dear to us from our childhood days: how Joseph not yet recognized by his brothers, would not make himself known to them before Benjamin, the other son of his mother, Rachel, had joined them. This is the situation even now, if we read the story in its spiritual sense. The truth from the Divine (Joseph) has certainly been in the church; but it could not make itself really recognized by the Church at large and to our external thinking (the ten brethren), until there should be a revelation as a medium (Benjamin) that should be the means of bringing the Divine truth down to our understanding, and thus of making it enter life. To fill this gap at the present time is the office of the New Church.

The truth of God's own presence has always been taught in the Church. But still this generally accepted truth could not make itself really recognized, so long as God was thought to live beyond the stars in space. The New Church alone reveals the intermediate truths meant by Benjamin, that bring the fact of the Lord's omnipresence down to our understanding, and thus really home to us; for here we learn of the three chief degrees of all existence, the Divine, the spiritual, and the material, that the spiritual world is not a world of space, and that thus the Divine is

* Address delivered at the closing exercises of the New-Church Theological School, June, 1920.

immanent from *within,* and not from some point beyond the starry sky. Thus the fact of His presence in our spiritual and material organism as well as in nature can be recognized even by our thoughts; and from being a mere dogma it is becoming a living truth; and similarly of all the fundamental truths of the Church.

Our Theological School, which may indeed be called the Benjamin among the seminaries, serves an enormous use; and its sending forth new workers into the Lord's vineyard is, indeed, a feast for the whole church; for the ministers are of the chief instruments in bringing about the establishment of the New Church.

The New Church! Is there any definition broad enough to cover the answer to the question, What is the New Church? We hardly need to be told that it means not merely a new church body among the organizations of the Christian Church so-called. It is a body to serve the soul: the spiritual mission of the church. We know that it is not simply a new creed to be accepted and repeated as the old ones were. *The New Church is a new human life flowing forth from a new conjunction with the Lord of life.* It is a new spiritual and religious life, a new social life all the way from its kernel, marriage and the family, out to the economic, industrial and political planes,—a new conjunction and life as it rises from the reception and working out of the new revelation of Divine truth flashing up in our minds, the very soul of God's Holy Word,—a revelation leading us, if truly received, from appearances and surfaces, into life's reality.

Why! it is as if veils were lifted up from before our sight, as if a blindfolding tie were taken from our eyes; it means a deepening of vision in every department of life. Our experience with the Word repeats itself on every plane. Just as we see the parables of the letter transparent with loving spiritual truths, and the stature of the God-man in the clouds of the letter, so we are led to see, everywhere in things visible, the invisible—within the transient, the eternal. So with man: we see him essentially to be a

spirit—clothed with a material body for a certain time; and sufficient knowledge is granted us of the organization of the spiritual world to bring the fact of that world's being our soul's actual abode here and hereafter home to us. Nor is this deepened vision limited to the structure of man. Entire nature, with its myriads of forms of life in the three kingdoms—in fact the whole material world becomes alive; all of the forces and laws are an urging on of spiritual, yea, *Divine* forces and laws; all its dumb beauty bursts forth into a rejoicing song of the Divine presence, and all its harmonies in score and shape and color are foreboded to be an echo of the harmonies ruling in His sphere, and yearning to become a fact even in our souls. Though our understanding of the correspondence of this world of matter with the world of spirit may amount to but a glimpse, it makes resound deeply in our souls, when it is open, the truth that "all things perishable are but a parable."

But our penetrating from the surface of things to their essence in all of these planes is but a side-gift, as it were, accompanying our deepened insight into the one *supreme* truth, our recognition of the *Lord*. Here, before all, it is that we behold the invisible in the visible; and the New Church is proclaimed the crowning Church of all that have gone before, *because* she recognizes and worships the invisible God in the Divine Human, of Whom we can have an idea. The very infinite Godhead Self looks at us out of the Divinely-Human and humanly-Divine eyes of our Lord God and Savior Jesus Christ. The New Church solves that great problem of mankind: how we, the dustborn, finite beings, can grasp the idea of the infinite God. We know how the first Christian Church has been stiffened in its dogmatism; how it has narrowed the idea of Divine personality, and made it so material that it has become repulsive to the broadminded man of the new age. As one extreme always bears in its bosom, as it were, the other extreme, and the human mind is always inclined to follow what we might term the law of reaction, swinging like a pendulum from one extreme to the other, the result of

this intenably narrow idea of personality has been that the idea of Divine personality has been emptied of content, and Christian thinking has been drifting without anchor, as it would seem, toward pantheism.

The New Church, worshiping and proclaiming the *Divine-Human Lord* in His second coming, brings the remedy for this failure. True, our finite mind cannot grasp the idea of God's infinity, the inmost soul of all being in all the worlds and in men. But the *glorified* human, the Divine Human of our Lord is, as it were, the *beam* of the infinite Divine. This we can grasp. Thus He, the God of eternity who would seem the farthest away from our finite smallness and lowness, is at the same time nearest to us, touching with His Divine Humanity the soul of each one of us. To Him the New-Church minister is to show the way.

What a wealth, what a blessed wealth, waits to find entrance into us! And how incomprehensible and pitiful will it seem again and again to us when we realize, at times, afresh the unspeakable privileges granted to us, that the number of those seeking and finding their way to Jerusalem seem to be so few. But if we realize what a deepening it means of the whole view of life, we can see that it requires a deepening of our mind to receive the New Church in any real sense. It is only the truth-seeker who really wants this; and the real truth-seeker is not he who from merely intellectual interest looks for merely intellectual satisfaction; this alone will not build the Church. Some *need* must be felt; some echo, deep down in our soul, of that yearning voiced in the Psalm: "My heart and my flesh crieth out for the living God."

We must not grow to be of small faith, therefore, if in this time, when the woman is still in the wilderness, the number of those is still small who thirst, or *know* they are athirst, and find their way to the fountain of living water. Are we those living truth-seekers? Do *we* realize the blessings bestowed on us? Does that Psalmist voice *our* real feeling? If not, how can we expect those to value

this treasure who know little or nothing of it, if to us who know of it, it offers so little.

But are there no signs of the world's moving in that direction? If we compare the state of things in Swedenborg's time with now, we find a marvellous change which no doubt is due chiefly to the growing influence of the New Heaven formed since the Last Judgment. When, some years ago, a Chicago Sunday paper asked the ministers of every denomination for a short statement of what they thought of life after death, it was most appalling how, with the exception of almost exclusively the Catholic priest, all of them stated, more or less pronouncedly, nothing else but the New-Church doctrine on the subject, though none of their churches had ever officially disavowed the doctrine of the resurrection of the body to take place after the Last Judgment.

And do we not see that psychology has been developing minds on the line of the facts revealed through Swedenborg? Relatively long after Schopenhauer's "The World as Will and Idea," psychologists have seized the fact of the will's being the very center of all the activities of the human mind; what has been, to the simplest reader of the Writings, almost a commonplace for more than a hundred years, is now proclaimed by psychologists as a grand discovery of the latest date.

Why! even ideas such as that of correspondence are finding expression in the scientific world. A few years ago Prof. Kleiner, president of the Zürich University, a physicist considered an authority in Europe, ended up a course of lectures with the statement: "We have in our course been considering the different forces of nature, gravitation, cohesion, adhesion, affinity, light and sound and electricity; we have been simply describing the phenomena as closely as we could, but not explaining a single one. It is a question whether they are not at last *spiritual* forces." All these developments can be accounted for, aside from the activity of our Church organizations in the different countries, only by the growing influence of the

New Heaven at least upon the *thinking* of the world, forming a stream as it were, which without man's being aware of it, carries their thoughts in the direction towards the New Jerusalem.

And still there are so many scientific planes, where the treasures contained in the New-Church doctrines are not as yet unearthed, if we but think of the immense amount of explanation of the history of religions afforded by the disclosure of the Ancient Church meant by Noah and his descendants; the flash lights, furthermore, on the early development of man, afforded by the information on the Most Ancient Church, meant by Adam and his descendants, and on the pre-Adamites.

Why! we may come in contact with almost any line of thought, and can but appreciate anew and anew, *how much* we owe to the New Jerusalem as a city safe to dwell in; yea, we are ever young, ever beginners in this appreciation.

Here is the way open for endless progress in a direction where it is worth while. The story of Faust's desperation, who after having studied all the sciences, must confess "To see that we can know nothing," is taken from us, we being set on the way by the River of Life.

Or are we in danger of being satisfied? of a feeling that we have it all? There were some who declined reading Swedenborg, being afraid they might have nothing to search for any more, all the questions being answered, even as Alexander was jealous of his father's conquest, fearing there might be nothing left for him to conquer. They are apt to refer to Lessing, who put it so well: "If God held all truth shut in his right hand, and in his left nothing but the ever restless *search* after truth, although with the condition of forever and ever erring, and should say to me, 'Choose!' I should bow humbly to His left hand, and say, 'Father give! pure truth is for Thee alone'!" Even if the danger of our ever having *all* the truth were not so small, there is, certainly, a deep truth hidden in these words; for yearning and searching for the truth is the living thing, while the supposed possession of the truth is apt to have a

deadening influence. Is there a New-Churchman that has such a feeling of satiety? Then he is no true New-Churchman; then he is not alive. "What you inherited from your fathers, earn it, in order to possess it." Every New-Churchman who is alive, sees the more and more, even by the revelation of the New Church, how we are but beginners, how he is but a beginner. Take one of the distinctive doctrines that are apt to be taken as mere "scientifics,"—the doctrine of correspondences: it is a wonderful knowledge in comparison with the time when one knew nothing of it. But do we not, as soon as we have grasped the idea, recognize that it puts us at the beginning of a road of knowledge?—how physics, chemistry, botany, zoology, anatomy and physiology are planes to be discovered, to be conquered as yet; and that the most general knowledge we have is just the key to the gates; that no sooner have we passed one gate, than another one becomes visible to us?

And the doctrine of the Lord and of His coming: is this a mere dogma to be learned? Can we not see that here we must almost eternally feel ourselves to be beginners? Recognizing Him to be the Infinite, does it not mean that He is in eternity to come? He is the One whose life we, the finite beings, cannot live out in eternity, but who is coming to us, and would be coming to us and through us to eternity. Does not the second coming of the Lord, His coming to our soul as radiating God-man, open the way for an ever-truer coming of Him? and thus for the coming of our own true self? Where is the man that could be filled with satiety in view of the unending calling which this truth of the Lord's coming again amounts to?

Is not the New-Church minister privileged almost beyond capacity in being called, in being permitted to lead thus to the Lord? In being entrusted to convey these priceless certainties, instead of the vaguenesses so common? He has a message. He has the message for the day. He has the message for this time of Judgment. He is with his message to lead men to the Lord, who has the words of

eternal life for today as for ever, and makes His voice newly heard and understood, clearer than ever. The lacks of the former Christianity are being exposed; the New Church brings what is the need of the hour: not only making clear the idea of God, His revelation to man, the structure of man, life in this and the other world, thus saving him from materialism as well as from that spiritualization that loses touch with the earth, but also revealing to him clearly who his neighbor is, revealing to him also the essence of charity, which is now seen as not consisting of mere benefaction, but in the first place in conscientiously and justly fulfilling the duties of one's calling. Do we not see that this in its working out must solve the social question? Heretofore Christianity has failed to emphasize this foremost duty of charity, making it chiefly to consist of mere benefactions, and thereby fostering the causes of the ill conditions instead of healing them. But if the ministers succeed in making it the conscience of men that they primarily in their calling, in their business are to deal justly and conscientiously, then social conditions will be healed at their very nurseries, and the written as well as the unwritten laws will by and by embody the new conscience of justice, created and formed by the doctrine of charity of the New Age.

The New-Church minister has the message for today also in regard to the prevailing aversion against work which is the outcome of Old Church defects,—the love of work having been undermined for many centuries past by the doctrine of its being a curse on the one hand and by the unjust conditions, on the other hand. A thorough change for the better can arise only from a new conscience. And a new conscience can be created only by new points of view in regard to work and the community. The New Church has the gospel for the day: it is the gospel of *use*. The whole position of work and business, in the light of this doctrine, is undergoing a thorough revision. The New Church tells every man, in whatever position he may be, high or low: Do not regard your work merely as a necessity

for making your living; do not think of *yourself* only in your work, of your profit and your honor and power; but try to do your work with the idea of being useful by it to the people whom your work or business is to serve. This is your most practical way of living out charity. Then you will not only be more conscientious, but you will have more joy of your work, and you will have heaven right there in your workshop or office or desk or kitchen, however insignificant it may seem to you. Not *what* you are working at, is the deciding issue, but *how* you do it. There is from the highest to the lowest worker not one that is not blessed with such a message, with such a way of going at his work. It would be less a fight for supremacy and profiteering; but rather would the whole social and economic life be slowly transformed into the human form. Never has the world been so obviously in need of this gospel of use as in these times of Judgment.

Never mind that at present such a comparatively small number of men can be reached by the organized New Church; each workshop, each office and desk, each kitchen which is the place of this spirit of use being at work, is a ferment of the new order of things,—is a Bethel where the spheres of the New Heaven ascend and descend. And as the ferment is but a small portion of the dough,—as long as it works, it will penetrate the whole of it. Just as the world has been led to unconsciously approach the New-Church way of thinking on other lines, so it *will* come to accept this gospel of use, simply because it *needs* it, and has never before been so obviously in need of it as in these times of Judgment, when the inward state of mankind is being laid bare even in this world.

But the message is there; the Lord *has* come, the way to Him and thus to the fullness of life is *open;* and the New-Church minister is called upon to lead the flock to the Shepherd, to the pastures of life eternal. What a wonderful duty, worthy of the best he has! Nor is he dependent on his own narrow wisdom, but he may fill his hands with the sheaves from the Divine Wisdom brought down to us in

the Divine Word, the storehouses of which are open to him. He is to be a learner like all of them; but he is to be a pathfinder, as it were. As the doctrines of our Church state it, while the church at large is more or less in the generals of the truth, he is to be in particulars too; while the church at large is more or less in the sense of the letter, he is to be endowed more especially with the spiritual sense. Thus may he humbly approach the sanctuary of Divine revelation, and it will open, and he may receive of the wealth to serve it to the brethren as the Divinely appointed servant.

A renowned preacher in England to whose sermons the people used to stream, was asked by a young man starting in the ministry, to what he was to look to make his preaching successful; whereupon he answered with but three words:—"Explain the text!" This simple answer, too obvious for expression as it may seem, contains the whole secret. If he conscientiously clings to this simple rule, while preparing his sermons, he will find it to include all he needs. Though he may at first think he has it all ready he will soon find himself very poorly at the mere surface of it, at the mere entrance into the shrine of wisdom; it will let him humbly approach the Lord; it will open his mind; it will make him draw forth every bit of experience he may have of inward and outward life; and still he feels himself at the very entrance of the full meaning of his text, though it be an inner entrance. Thus he will enter into the depth of it, led by the Lord, and he will be enabled to preach the tidings in simple language, finding its way into the mind, heart and life of all of his congregation. "Explain the text!" Does this not bear witness at once of the wonderful privileges of the New-Church minister, who is to enter more deeply into the wisdom of any Divine word with the light given him? True, the expounding of some of its contents alone will not do it; the message must come down to the real understanding and life of the hearer, and the more abstract the minister feels a truth to be which he wants to bring home to the hearers, the more he must

bring the senses, as it were, to its grasp, which way of handling the subject naturally necessitates the thorough and living possession. But all this alone will not do. The *thrill* of the message of any Divine word must resound in his own soul first. *"Seizing power goes forth but from him who is seized."*

True, this means not a small amount of work, not only of mental work, but of inward spiritual work, too; and he may not always, if *ever* to his satisfaction, find himself up to it. He, too, has his ups and downs; he, too, has his times of tiredness, his temptations and the wilderness with all the discouragement and weakness that go with it, when it is hard for him to find any *living* fertile contact with the message he would bring; when he feels unable to fully appreciate the blessing bestowed on him; when the fresh enthusiasm of morning's sunbeams do not open all the gates of his soul, but the burden and heat of the day depress him. So he will not find himself in a position to work out his theme enough to make it appealing. Then let him become aware anew that there *is* a message waiting to be proclaimed through him. Let him be aware of how the people he is to serve are most probably just in that state; how they are drawn to the surface so easily and by so many things; how immensely important it is, that they should hear a message from Him who has the words of eternal life, a message that reaches deeply into their souls all the way to that obstructed inward room of theirs where a hunger and thirst is ready to be awakened, and a soul yearns restlessly to be redeemed. What little room is in the general organization of our lives given to the voice of the Lord reaching deeply into us, and how necessary is it that the message that is supposed to come from the very home of the soul should be appealing!

How privileged beyond description is the sacred office of them who today may stand right at the river proceeding out of the throne of God,—the opened Word, the pure river of water of life, clear as crystal, that would fertilize the whole range of human life! How privileged the hands

that may again and again fill the cup at the very Divine Fountain, and bring it to those that are athirst! What a wonderful privilege! Why should our hands be so blessed, that they should be engraced to engage in this most holy work? How can anything but our very best be good enough for it? Verily, our "cup runneth over." There is the increasing host of those that are poor in spirit, and—knowingly or not—hunger and thirst for these healing waters. How blessed our privileged mission to lead them to the Holy City on the height that is out of the morning dawn becoming more and more visible in its radiating morning light, and to the river of water of life with the Tree of Life on its borders, the leaves of which are for the healing of the nations.

ADOLF LUDWIG GOERWITZ.

THE RELATION OF ART TO MORALITY.

By Edwin Austin Warren, Jr.

SIDNEY LANIER, our great American poet, remarks thoughtfully: "It is most instructive to note how the fine and beautiful souls of all time appear after a while to lose all sense of distinction between these terms, —Beauty, Truth, Love, Wisdom, Goodness, and the like." This intellectual confession is one we must all have observed, and one which, furthermore, through the common carelessness exhibited by writers on aesthetics in the choice of terms, is to be cleared up only with considerable difficulty. For how can we very pertinently compare various definitions of art, poetry, and the like, when it is easily discoverable that the writers are not using their expressions with the same connotation? But whatever the terminology, there is in both nature and art a clear series of opposables, Beauty and Truth, Love and Wisdom, Emotion and Intellect. And as nearly as I can judge, the fundamental conflict is between feeling and thinking. Throughout his great philosophical system, Swedenborg carries in mind these two distinct human functions, saying that man represents the understanding, and woman the will, and so in all created things,—culminating in the conception of God as the "Divine Love and Wisdom."

But this problem, as related more closely to art, is essentially this: Must art have a message? Is Beauty the end of art, or does it seek a higher realization in truth? Upon the answer to these questions depends one's conception of art, and the answers have been as varied as human nature and differences of temperament.

In his "Ode on a Grecian Urn," Keats expressed one

classic point of view: "Beauty is truth, Truth Beauty; that is all ye know on earth, and all ye need to know,"—a clearly universal proposition. Logically stated, it means that all true things are beautiful, and all beautiful things true. It is a pretty, poetic statement, but few would consider it accurate. Emotionally, it expresses a sentiment we have all felt at times, but practically, we know its error. The mathematical proposition that 2 and 2 are 4 is true enough, but we cannot seem to find it very touching or beautiful. Similarly, the human mind has created many enchanting fairy tales, but who thinks that because of their beauty, they are literally true? Only the extreme idealist can hold the identity of Truth and Beauty. The ugly is all too true!

And then a considerable body of the art-world proclaims Beauty the aim of the artist. The most of our Imagist poets believe very emphatically in "Art for Art's sake." Miss Amy Lowell, the loquacious leader of the group, in one of her lengthy prefaces, says smartly: "Only the Salvation Army pins texts on trees." Emerson's "Beauty is its own excuse for being" expresses the same idea—oddly enough, too, for this great writer was in general opposed to the theory; but we don't ask consistency of Emerson. He "heard what the morning said, and believed that," and the morning didn't always tell him the same thing twice. The result of the "Art for Art's sake" conception may be seen in Cubist painting. Impressionism in Music, Imagism and what not in Poetry. Young people are especially apt, I fancy, to believe in Art as something different and far removed from the world of life. Those we call "Bohemians" think that because they are artists, they are not subject to the laws which bind others. But responsibility is not so easily escaped as all may come to realize. A man is not a better poet because he wears his hair long and dons a velvet coat; those who are truly called musicians and painters do not need atmosphere. Raymond, in his "Representative Significance of Form," aptly observes (p. 261):

> What can be more thoroughly unphilosophical than to gauge artistic ability and taste by the absence of those traits which, in ordinary life, give a man not only character but common sense?

And again, a little later,

> Probably no art product has ever continued to influence ages succeeding its own, except in the degree in which it has shown itself to be the work of a man deeply interested, as a matter of sentiment at least, in religious, moral, social or intellectual problems, and in their effects on humanity.

But there is another set of deeply earnest men who think that the only reason for the existence of art is the truth which it may convey. I think Ralph Waldo Emerson belongs in this class. His poems are valuable, with a few exceptions, more for the power and subtlety of their thought than for any beauty of expression. To him, mere prettiness was banal. Hear what he says in Merlin:

> Thy trivial harp will never please
> Or fill my craving ear;
> Its chords should ring as blows the breeze,
> Free, peremptory, clear.
> No jingling serenader's art,
> Nor tinkle of piano strings,
> Can make the wild blood start
> In its mystic springs.
> The kingly bard
> Must smite the chords rudely and hard.
> . . . . . .
> Great is the art,
> Great must be the manners of the bard.
> He shall not his brain encumber
> With the coil of rhythm and number.

And Ruskin—of him Professor Tinker says that "nothing enraged him more than to have people look upon the beauties of his style rather than ponder the substance of his book." The older Ruskin grew, the more firmly he seemed convinced that art must be moral—almost, that art must be useful.

> Painting or art generally, as such, with all its technical difficulties and particular ends, is nothing but a noble and expressive language, invaluable as the vehicle of thought, but by itself nothing.

And again, in his Lectures on Art (1870),

> I wish to convince you that the entire vitality of art depends upon its being either full of truth, or full of use; and that, however pleasant, wonderful, or impressive it may be in itself, it must yet be of inferior kind, unless it has clearly one of these main objects,—either to state a true thing, or to adorn a serviceable one. It must never exist alone,—never for itself.

To many minds, form seems of small importance beside matter. The general public regards a painting solely from the standpoint of subject; to them, a picture is but a less accurate photograh. They think, then, that the greatest painter is he who has painted every detail with the closest accuracy; utterly overlooking the elements in which even the poorest painting may surpass the photograph—the sense of a personality behind the work, and the individual treatment of the subject.

In short, we find some persons who think form the more important, and others who think thought, or subject the more important, and a few who think the two are identical. However, I dare say, most of us feel that both elements are important, and that any adequate definition of art ought to include both. Stopford Brooke perhaps accounts for the dual character of art, by defining it as "the just and lovely arrangement of nature to fulfil a nobly chosen aim."

I think we can settle the relation of art to morality in its philosophical aspect for ourselves at least by thinking of the two elements as roads which meet in a broad square. The simple illustration will at least make clear what we mean. One of the roads is Aesthetics—the Science of the Beautiful; the other is Ethics, the Science of Conduct. The beautiful park in the center with its flower pots and shrubbery is at the interstice of the roads. Art and morality are not coterminous; they lie in different fields, but the

two cross, and the highest truth and the highest beauty are found in the union, when the thought of genius finds expression through the medium of a perfected art. In the words of Mr. A. C. Benson ("Joyous Gard," p. 40),

> High art and high morality are closely akin, because they are both but an eager following of the law of beauty; but the artist follows it in visible and tangible things, and the moralist follows it in the conduct and relations of life.

One thing we may be very sure of: that the best art is always earnest, thoughtful, purposeful. We may admit the merely emotional, the picturesque, and the work exhibiting the creator's skill or ingenuity into the category of art, but we insist that it can never attain the highest level. That is reserved for the poetry of ideas—the art of "high seriousness." And all our greatest creative minds have conceived their calling as one summoning and utilizing all their varied powers to the utmost. They have felt themselves priests and prophets, called as truly as any of the clergy. The artist is the mediator between God and man. With ears more delicately attuned than others, he hears the message, and through the medium of words or tones or colors transmits it to others. Sometimes when playing the organ at my concerts, I am able to lose myself and even the thought of the composer and feel "the glory of the One breaking in everywhere." Especially did the wonderful Good Friday Spell from "Parsifal" seem to raise me to the high places where "God is seen face to face," and I felt myself perfectly perceiving the message, and praying only for the ability to transmit its truth and beauty to the audience waiting below. It heartens one much to see how largely artists have felt the dignity and seriousness of their calling,—have felt with Herwegh, that:

Der Freiheit Priester, der Vasall des Schönen,
So wird der Dichter in die Welt gesandt;
Ein Troubador zieh'n von Land zu Land,
Das Herrlichste mit seinem Lied zu krönen.

At its highest, Art raises us to the sublime elevation of religion—the last, the final reaches of truth; and it fills us with the longing after something richer and deeper than we have yet known. Witness Arnold: "The essential aim of art is to raise man above the ordinary life, and to awaken in him a realization of his celestial origin"; and A. C. Benson:

> For that is the one essential quality of poetry, that the thing or thought, whatever it is, should strike the mind as beautiful, and arouse in it that strange and wistful longing which beautiful things arouse.

And Van Dyke:

> We look at a picture, we go to the theater, we take up a novel or a poem, not to see what we would fain forget—but to lose ourselves for a time in the thoughts and views of others, who see farther and stronger than we do, and who from behind the outer show of nature bring forth to view something nobler and more beautiful than we have ever seen or imagined.
>
> "O joy! that in our embers
> Is something that doth live,
> That nature yet remembers
> What was so fugitive!
>
> . . . . .
>
> Hence, in a season of calm weather,
> Though inland far we be,
> *Our souls have sight of that immortal sea*
> *Which brought us hither;*
> Can in a moment travel thither—
> *And see the children sport upon the shore,*
> *And hear the mighty waters rolling ever more!*"

There is another and more practical phase of our subject yet to be treated. Has art any necessary connection with the life of artist and audience? Is Ruskin correct when he says that the "fineness of the possible art is an index of the moral purity and majesty of the emotions it expresses"?

This is a difficult question to answer very satisfactorily or conclusively, for many factors enter into the problem.

A superficial view of artists and their work would seem to indicate that art and life are unrelated. We hear the world's greatest singers and performers, filling our souls with beauty and delight; the newspapers next day are filled with unhappy stories of the artists' private life,—conjugal difficulties, divorce, infidelity. We see the masterpieces of painting and sculpture, and are amazed at some of the discreditable episodes in the lives of their creators. Indeed, until very recently, at least, Americans looked with disfavor, not to say contempt, on all those who called themselves artists. About the stage, there still lingers the suspicion of moral wrongness, and immorality and art are thought to flourish in close proximity. What a confusion in our thought all this arouses! How firmly rooted our Puritan suspicion of the beautiful lingers insidiously in our minds! I myself, of Mayflower stock, with generations of sturdy New England ancestry behind me, find myself sometimes afraid that art too much engrosses me,—that I ought to be busy about the "stern realities of life." It is hard for reason to combat the racial heritage.

But how groundless our American fear of art! If there were nothing in it but the shallow borders,—the hand-painted china of our mothers, the feeble verse of the country newspaper, and the sentimental strumming of feminine hands, we might indeed say that this was no work for men of great intellect and purpose. But I know, as anyone who will think, must know, that this is not all. To express in word, tone, or color the thoughts, emotions, and very soul of humanity, transforming and ennobling them, and further, to voice "the light that never was on sea or land, the consecration, and the Poet's dream,"—is this nothing, or is it the greatest work to which man is ever called, the highest vocation, the greatest joy?

It is true that the lives of our creative artists have not always been sustained at the level of their work. "Beauty is a pledge of the possible conformity between the soul and nature"; man has not yet attained to that conformity. But I firmly believe that "every good and perfect gift

cometh down from above, from the Father of Lights, with whom there is no variableness, neither shadow of turning." No holy and reverent picture was ever painted, without its creator first experiencing that sense of holiness and reverence. Our eyes are quick to detect every sign of insincerity or artifice; we know when the painter and the poet and the musician is not giving us his soul, and no exhibition of mere technique, however clever, can long content us. Artists not of the first class may indeed be shallow, immoral, vicious; so is their work. Technical skill, it is true, is independent to some extent of moral character; one may easily be brilliant intellectually while rotten in heart. But can we not trace all these elements eventually. No character is long hid from work. Among musicians, Rossini wrote shallow and sugary music, because he was a lazy and gluttonish man; Mendelssohn wrote pure, beautiful music, because he was a man of culture, refinement and virtue; his music lacks the great depth, the pathos and tragic grandeur of other composers because he had not experienced it. So Beethoven, the master of us all, out of the richness and depth of an emotional nature rarely excelled, out of a great soul, a generous heart, and a splendid intellect wrote for us with sincerity and earnestness the work which touches and uplifts our souls. One is impressed in studying the lives of the greatest composers, Bach, Handel, Hayden, Mozart and Beethoven, to see how seriously they felt their calling, and how cleverly and reverently they lived in the sight of God. Haweis remarks tenderly (Music and Morals, p. 88):

> Whatever may have been his weaknesses, it is certain that Papa Haydn to the end retained a lively sense of religion, and it is interesting and characteristic of this great and simple man to know that he never began writing without inscribing his compositions with the words "In nomine Domini," and that whenever he found it difficult to compose, he would resort to his rosary in prayer,—a practise which he declared was always accompanied with the happiest results.

On the physiological side, Ruskin shows us in his "Lec-

tures on Art," that the fineness of a painter's work demands a steady hand and a clear brain. It is true that some immortal works have been written by men not in control of themselves: Coleridge's enchanting "Kubla Khan" was the product of a dream. But this beautiful fragment does not belong in the highest order of poetry. It has no thought back of it; its charm lies merely in the succession of sweet sounds and graceful images.

Thus we see that the laws of nature everywhere else regnant are not disregarded in the sphere of art. Good pictures may be painted by bad men, but if so, they are painted by the good elements in the painter's heart and not the bad. No one is wholly bad, and most men, we like to believe, are disposed to be good. So religious pictures may be produced by men usually irreligious; but they are produced in the moments when the painter feels in himself the spirit of devotion and reverence, else they seem insincere and lose their charm. St. John, virtuous at the close of his life, cried out: "Little children, let no man deceive you: he that doeth righteousness is righteous." And one greater than St. John said: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Bad men may do skillful work,—work even to a degree excellent, but never work of the highest rank, for that presupposes a union of head, heart and soul only possessed by those who live as for eternity.

And this moral exaltation experienced by the artist may be transmitted to the audience. He is able to bring relaxation to the weary, comfort to the sad, new hope and ardor to the discouraged and disheartened. Who has never been soothed by the grand strains of the organ, or cheered by the lilting rhythm of a Strauss waltz, or inexpressibly lifted and exalted by the soul music of Wagner and Beethoven? How the arts with their tender associations beautify and enrich all our most sacred moments! The Church has made use of them all. Architecture has made the edifice stately and well-proportioned; sculpture has adorned and decorated its outlines with the pure symbolism of marble;

painting has made the altar-piece glow with light and color; workers in stained glass have filled the window apertures with gorgeous brocades of rich hues; craftsmen with their deft fingers have formed slender candlesticks for the high altar, and delicate traceries of carving on the choir-screen, and tesselated pavements for the floor. The poets have given their psalms, their hymns, and their prayers. Music makes holy and reverent all who meet within the church's walls through the slow tones of the organ, and the sweet voices of the choristers. The world of art and the world of God become one.

We dwell not always on the mountain tops; neither does art. Since it expresses the personality of man, it reveals our weaknesses as well as our aspirations. Its field is human life and thought. But having said that, we feel more deeply than ever that the greatest art is always concerned and always making us concerned with "whatever things are true, whatever things are lovely, whatever things are of good report." We live in a world of imperfection, where the will and the deed are not always one, where wrong seems often triumphant, and misfortune the lot of the good; we "see through a glass darkly." Art gives us our only glimpse of perfection. It is "the clearest manifestation of perfection." It says, "Hope on: Thou, too, shalt rest." This, it seems to me, is the eternal glory of art, that it prefigures the fulfilment of our aspirations, bids us take courage and be strong.

All we have willed or hoped or dreamed of good, shall exist;
Not its semblance, but itself; no beauty, nor good nor power
Whose voice has gone forth, but each survives for the melodist
When eternity affirms the conception of the hour.
The high that proved too high, the heroic for earth too hard,
The passion that left the ground to lose itself in the sky,
Are music sent up to God by the lover and the bard;
Enough that He heard it once: we shall hear it by and by.

EDWIN AUSTIN WARREN, JR.

THE BOYHOOD OF FRANK SEWALL.

By Alice Archer Sewall James

LATE in September (the 24th) of 1837 Frank Sewall was born, in the old Dummer Sewall farm house back in the meadows; and he left it in the arms of his sister Harriet when nine months later she carried him, in the procession of family goods, down the footpath to the new house by the wharves.

These wharves, the shipyards with their ringing mallets, what a lure for little feet they must have been, when with his hand in his father's he was permitted to stand on their grassy upper edge where the rocks began! The river at Bath is its predominant spirit, gathering to its deep blue brink all the men and the merry noise of its life, and lifting masts and scaffolds and the shining ribs of its ships one after another as evidence of its power. It is about one-quarter of a mile wide at this place, and bound on each side with sloping granite walls deep-cut and age-old, laced above with creeping blackberry vines and tawny mosses and scrub pines, and below darkened with the wash of the tide and all its odorous reminders of the sea. Over the top of the granite bastions, the ships take notice as they pass of the white spires of villages beyond, seeming to float the rocks as they the water. From the windows of Frank's home, the river between the masts and roofs of the shipyards looks like an eternal pavement of Lapis Lazuli, hard and changeless, until one observes its ceaseless headlong glitter, and then the pull of the ocean reaches the heart also. The moon may daze the rocks, the snow blind them, autumn and the evenings mellow them with rosy sails that move against them, but the river remains profoundly blue.

The western shore takes a sudden turn above the Sewall yards and exposes the rounded boulder ledges to all the down-coming river, from far inland between its interfolding rocky hills,—a great windy place to stand and watch for the sails and the steamer-smoke coming from Augusta, and to feel the spray of the churning waves below. Little old white houses, seamen's homes, nest in the crevices and mossy angles of these ledges. Farther down the river front where the approach is gentler and where the ship-yards must have planted themselves on pleasant meadow grass, the old river road is still bordered by great elms. There came the sea-captain houses, white-pillared and stately, with the white-paled front-dooryards. And between the shipyards, somewhere near the grassy lane from his father's house to the water, was the ship-trading store, a fascinating place on whose doorsill he may have stood uncertain which drew him most, the dark briny little room with its fumes of rum, molasses and stormy sailors, or the sun-blazing tossing of white sails so close at the other hand. For at this time the traffic of the river must have been all sails, or nearly—and its great moments the launching of a ship.

It is strange how little of it Frank puts into his tiny diary. We hear often of the drive to Small Point, a family excursion which to his last visit in his old age he placed above all other joyful journeys. And small wonder is it; twenty miles to the sea, guided by the flashing river, still lifting at intervals her shining-ribbed schooners from the dark hemlocks where the fragrant shavings scatter the road. There is a point when the landscape has grown gaunter and the forest has closed in, where the spruce and fir boughs part at a rise of the road and the awful blue of the distant level bursts upon the traveller. Frank's little heart, crowded among his brothers and sisters in the carryall, must have commenced at this point its habit of rapture and awe in the presence of nature. The ocean then is lost as the road ploughs the sand dunes and is seen only by glimpses till it thunders on the beach. This

lovely spot, magic in its setting of rock and forest and the three mile crescent of sparkling sand ribboned with Morse's little blue river, with the lighthouse of Seguin in the offing and the sails that we knew in the Kennebec gleaming farewell on the horizon, has been the pleasure-ground of the family for generations. The wild roses, blueberries and bayberries are thick in the marsh grass, the rock walls washed by so many tides glow in mellow tones of wine and amber, the balsam fir permeates the spray of the breakers. And the family picnics here must have set the tone of his heart when very young for the gay wanderings in which he spread himself to the open sky periodically all his life.

There were other excursions he loved around Bath, chiefly to Brunswick whither the horse-cars tinkled back and forth through the forest clearings and over the little bridges and dams of Wiscasset. And it is not inadvisable to look seriously on these first joys of his which were to remain and to become almost spiritually significant in the end.

There were many such joys. In fact that fundamental passion of poets, the sense and touch of the world, in him as a child was acute and continually flowering. To be alone was to him an opportunity to receive. He lay awake in his little room in the moonlight watching the dim glow move across the furniture and walls, hearing the far off music of the town band on the common, reluctant to let it all go in sleep. He vitalized whatever space he was in, in order that he might dwell in it from the heart out. His attic chamber panted with possibilities to him. There on chill evenings wrapped in what he calls his "dear shawl" he scampered through his lessons, in order that he might revel in words, his diary; or sorted his precious letters tying them in bundles; some tight in "completed correspondence," others loose expecting more, "for of all delightful pastimes I think correspondence with absent friends is one of the pleasantest,"—or in deep winter when the little stove was red hot he addressed poems to the

passing year, and ecstatic reminiscences of a childhood hardly sufficiently gone to belong to memory; crowding in his recorded sensations till "Art" comes up to bed across the hall.

And from the window of that little room, how he gathers beauty for the need of his life. The view! "The old view is coming back to my window. The blue river, the golden sunlight; the shining spires; the garden, the street and the white houses." And at night:

> As I go to bed I open my window and look out in the still night. What do I think? I think how beautiful the moon shines. I look around the old back yard and think I will always remember it just how it looks, so if I should go away and never see it again I should think of my happy home and this evening. I look up to the clear blue sky, with a few silvery clouds here and there, and think the shining stars are my few friends and playmates, but the fair silver moon is my sister Marcia; and then I think that far above the stars and sky is my brother William in heaven. Oh, what a beautiful home I have got.

And again,—

> Oh, how beautiful is the morning, when the sun is shining and birds are singing and busy sounds of the workmen [in the ship-yards?] mingle with the general tone of merry activity. And the scythe is cutting the tall grass, and the flowers are opening, and the beautiful fragrance of the new-mown hay rises on the pure air to my open chamber window.

One might think it a description of a morning in heaven taken from one of those Memorable Relations he was afterwards so greatly to admire.

> A little bird is reciting French verbs on a tree in the garden, while one in the pasture is saying continually, "I wish I could." They are having music on the common evenings now. Oh, how I long to get my studying done so as to go there to enjoy!

And yet he must needs stop the studying in order to record the flying sensation. Flowers also came and remained with him to the last. "The beautiful tulips and

lily of the valley—I wanted to go and pick a great bouquet last night and carry into the house rather than have no one see them." And the opening of spring and the setting out of trees:—

> May 1st, 1852. I was not invited to a May-party, so Allie (others) and I went out in the woods. It was a beautiful place. I made a little bower of evergreen. We found May-flowers, made wreaths, played ball. . . . I brought home a little spruce tree which I have set out in the upper part of the garden. It is just north of another spruce tree higher.

Blooming on all this rich soil, or perhaps underlying it, was the social necessity. His love for his father and mother is scantily recorded until his first leaving home, but when at sunset the windows are afire he made "little Allie put off her practising till dark, it was so pleasant, and we went out and swung in the swing together, dividing our dates as we slowly went back and forth." In school he loves and suffers, scorns and worships, and begins a passionate human intercourse. He quivers under the eloquence of young Dud Haley on the platform, and whips out his wit against the boy who bathes his head in hair-oil, and follows the rich boy " as far as money will let him." He sighs for Joe Worcester whom he adores, he dedicates the journal of little days to Georgie Clarke. "I think of Georgie more and more.

> Are you fond of poetry
> Do you keep a journal?
> May the heavenly Deity
> Give you life eternal."

He keeps Tom Moses many a night with him in his little chamber after their lessons are done together, he numbers Tom Hyde among the special delights of a banquet, and some other poor lad he hates so that he is "really in agony." As for the girls, he loves them with a peculiarly joyous devotion, always three or four together: Mary Marsh, Rachel Trufant, Clara Morse, Victoria Reed, Jane Shaw, and the immortal Arabella Rideout who figures only

once as the hostess of his first party, but whose function and whose glorious name delighted his old age when the little girl herself was long forgotten. To one of these he dedicates his Charm Waltz, to another his Down-East Polka (both published by Oliver Ditson in this year 1853-4.); inspired by some passage in his Virgil he eats an apple with them all as a token of affection; and in those rapturous balls of his high school days dances the Portland Fancy, and then with three on his arms "promenaded round and had a fine chat." It is still said of him by those who remember that he was seldom seen with one damsel at a time, but chose to dash the streets with at least one on each arm. In fact he swiftly became the boon companion.

Through all this joyousness and energy, that unlooked for, unaccountable spring of the arts began to bubble up. His father, who nourished this strange chip of the old block with most unusual foresight, seems to have provided room and leisure for the flashing fountain. He speaks of his chores, of the barn that is in his care, of going to pasture for the cows, but one feels that these are merely a nominal discipline. He acquires a facility on the piano one knows not how as little is said about lessons, he studies counterpoint and theory of music with a gentle spinster whom he soon pities, cherishes and derides; and he lingers in the firelight after the room is vacated to compose fantasies and wild dances. The piano becomes his second soul, or his soul expressed. He flows out upon its keys, swaying to the rhythm of his emotion. When he is not playing the piano he is addressing it in blank verse "My great delight, my ever cheering friend, my almost life, is my beloved piano"; and into the cramped pages of the little diary always stuffed in his school-boy pocket, he inserts between recitations, his sighs to be with it again.

Painting also comes. Much regular time seems to be given to this study, and he explains his distraction from the sums upon his slate by the beautiful smiling faces at each corner "that look down upon my work with great interest."

But in spite of the liberty given this lovely growth at home, one soon discovers the influence of another home in which he had a privileged familiarity. Zina Hyde, one of those first few who organized the New-Church Society in Bath, was not many years returned from a prolonged sojourn in Italy, bringing with him not only his charming family, but that marvellous instrument of light, the Renaissance. Whatever phase of it he took, modified undoubtedly and regrettably by that other all-permeating European mood, the Victorian Era, it was sufficiently powerful to stir in the mind of this Puritan child a sense of form, the pure value of line, the crowding rush of genuine life into ideas already dulled and stunted by the advent of commercialism.

It is probably impossible to overestimate this acquaintance in these years of Frank's life. From the dull confusion of an over-weening comfort that even thus early in our history had begun to clutter our days, our homes and our mental habits, he saw lifted upon the walls the severe artlessness of Giotte, Fra Angelico, or at least the pure dignity of Raphael. Here, when he came with his father after Sabbath School for the Sunday visit, as soon as the doorsill was passed he breathed space. Here was a different value set on time, it seemed to diffuse the serenity of active leisure. Here things became useful to beauty; there was nothing wasted upon the sense, and there was not too much. An economy of joy for the utmost use thrilled him as a new permissible function. Loitering in these beautiful rooms while the elders talked, with the foreign hints of formality in the garden beyond the windows and the pipe organ massive between the pictures, what corn was he not storing up in Egypt? It was probably not long before the boy chose to come directly to the invalid bedside of the fine master of all these things, and there receive silently and unconsciously, while apparently, to himself, giving in gushing abundance. He speaks of more than one such visit, how Mr. Hyde

"wishes to hear my poem. I played upon the organ, looked at books and pictures as usual."*

It is well for him that there were also other classic influences at work around him; the Handel Society in which his father sang must have been giving concerts which he must have heard though he makes no reference to them, and the preponderance of Mr. Webb, the classicist in Boston over all church form and musical expression, must have reached him here even before he began his studies with him. For he needed them all in the presence of the sinister and insidious rise of the Victorian age. The giants of the Romantic Movement were already falling before it and in their place the easy worship of the commonplace and banal was sweeping the stars. Out of it there arose great figures, not only in Europe but from his own New England, who could sense above the flood the voice of human charity and, clinging to that as a new hope, mould the uncertain era into a mild immortality. But for the mass of men, among whom this boy belonged, who can estimate what lights went out one by one under its dull advancing cloud? It has been said by Lecky that the loosening and diffusion suffered by Roman and Greek intellectualism during a full century before the Christian advent was only a phase of humanity's preparation to receive a Heart. It may be equally true that the breaking down of the heights, the mitigation of ideal achievement by the soft fumes of a socialistic expansion was the natural orderly growth of the nineteenth century towards the New Dispensation. Our little boy's many gifts probably suffered with the rest in proportion as he relaxed under the mental amelioration of his time. He lolls with Dickens when he should have been wrestling with the Greeks and the hard bread of Plutarch or the Elizabethans. And it is not improbable that under the keener stimulus of an earlier age the tender opening flowers of art in him would have stiffened into enduring intellectual forms, instead of

* Note: For Mr. Sewall's own beautiful appreciation of Zina Hyde and charming portrait see *Messenger* of May 18, 1904.

rioting in their warm neglected beauty through his life, to be lost as all that is approximate in art is lost.

He took, it is true, from the bedside of the classic Zina Hyde that first effluence of what we call style, which no moods nor manners could afterwards blight as he grew, and which in the end became so vivid an atmosphere in the merest mark of his pencil. And it is to be noted that he seriously panted for the peaks and the "samphire gatherers." He imitated everything he heard in his music and poetry, but with an added atom from himself which was vividly original. Like as not he missed the authentic fire of the masterpiece he touched, in his haste about his own idea which stood up on the borrowed foundation unwarranted, perhaps, but fresh with creation. When scarcely in his teens he writes

> I paint some in oils now. Play on the piano and draw eyes and noses and mouths and ears. I can't help thinking which I shall be. I can't decide. A painter, a poet, or a pianist. I would like to be all three, but I cannot. . . . I would have a little study with statuary and paintings on the walls and roses under my window. . . . Now I think I would be a celebrated composer and play the piano at the opera. . . . I will stop here and write something wiser.

The little study certainly came with the roses under the window, but from this time on, though he often speaks of his passionate longing not to go to college but to follow the arts, it is evident that something hindered him. Could it be, in one so vigorous, the incipience of that artistic debility above referred to, or was it that dim aura of a new function even for joy which, first meeting him in Mr. Hyde's parlour, continued to hover around the forms of whatever he did. Certain it is that the halo in the air was never entirely gone and was soon to be emphasized in a manner of which we shall speak later.

Just now he was full of himself, and also reaching and spreading among his fellows. Like the young gods at a similar period of world-youth, he assumed varied names (if not personalities) in order to assist him in his sensations. He describes himself thus at sixteen:—

I, Frank Sewall, alias Robert Forrest, a tall, good-looking youth of the palmy age of sixteen, not in love, full of romance, wild for adventure, and longing for change and excitement, delivering poems, publishing music, writing to all parts of the Union.

His father sends him on his first real adventure, to Boston, alone, to buy a piano. While there he describes the costume of another youth from which, perhaps, we may judge something of his own.

I went into a room on Winter Street to have my daguerreotype taken to give to Thomas Moses. While waiting there a very fine-looking youth entered with a young lady, to whom he was very polite. He was dressed in frock coat, velvet vest, green kids, gold studs, watch chain, circular cloak, etc. I perceived he was not a Boston boy, and longed to make his acquaintance. I invited him to look at my piano at Hallet and Davis and Co.'s, and having arrived he sat down and played very well and prettily. Then I played to him.

(It is probably at this period that he studied his short term with Mr. Webb, to which experience we must later trace at least part of his serviceability to the Church in hymnology.) At home he becomes the bard of the town, reciting in the open air for street festivals poems on the church steps—where flowers and wreaths of his schoolmates overwhelmed him, declaiming in many hundred lines heroic addresses at banquets of The Young Men's Debating Club, composing an ode for the Boston Theater (which was not accepted), and enjoying his first published poem (April, 1853) on the Sabbath Bell in "The Dew Drop" (a church paper). He commences his life-long duet playing, with his sister Alice and the girls in school, and seated in church with the girls around him for choir, and behind him conscious of "Clara M. who sat 'beautiful among the horrid' in Mrs. Trott's pew," he seems to be sole organist for several years. And noting this early and unassuming service in the church, it is time to refer to and follow that halo in the air.

Probably he was first conscious of it when, on a March night in 1852 in his chill little room, he puts aside his

surmises as to whether his path in life will be narrow and rough, and "gloom and sadness will follow on with me," and writes, "But this is too old for a little boy like me. 'Take no thought for the morrow. The morrow will take thought of the things of itself. Sufficient unto the day is the evil thereof.'" The inaccuracy of this quotation suggests no looking up of the text, but a mere family remembrance from the Morning Prayer of the household. A year later while visiting his sister Harriet in Brookline, in the fullness of his piano adventure, his daguerrotypes and gay young gentlemen, he is arrested in an Episcopal church by "that most beautiful old hymn *BOWDOIN*, 'Softly fades the light away.' Oh! it was a heavenly influence it wrought on me." And at the close of school he describes the scene as he sat at the piano jotting down words that came "almost of their own will," while over his shoulders leaned his schoolmates and his beloved schoolmaster, Mr. Wiggin, and his pastor, Mr. Dike, to sing them to the tune of Greenville. The scene and the incident are charming, but have not the significance of the weekly labour of choir-practice, evidently held in his father's parlour, and the regularity of the fifteen-year-old organist at "meeting," since both services were of course voluntary and unrequited. And this habitual service of the church was held in place by another influence underlying and surrounding the more or less sentimental experiences of religion beautifully evidenced above. It was the influence of the New Church character in that galaxy of men who with his father stood about him in his childhood. It is impossible to ignore that there is such a thing and that it is, when found, original, impressive, and unique. To analyze its special differences from the enthusiasm and devotion of other sectarian leaders would be interesting and valuable, but here it is only necessary to note the broadest, most public phase of it, which, taken all in all, in that eager little town and that much more eager little mind must have created an unavoidable atmosphere almost like the whirring of wings around an

enclosed Eden. This phase may be best selected as composure, from the inmost out, and an authoritative charity of demeanor. It is, one must acknowledge, rarely found even among New Churchmen, perhaps more rarely than do the best characteristics of sects and denominations pervade other bodies; but at the rise of the New Church in this country, or in any community, this benignity almost as of something finished must have marked every commencement. To the boy among them, so much evidence of a completed yearning, of a satisfied reason, must have folded him in to the one path and the one flock almost without his knowledge. He also overheard words, bits of talk here and there, chiefly on leaving the serene bedroom of Zina Hyde, about the translation of the Latin of Swedenborg, the publishing in English of his scientific and philosophical writings; he must have met in his father's house Peleg W. Chandler, Oliver Gerrish, Otis Clapp and other pioneers of the New England Societies in their offices of forming a "Swedenborg Association for the Dissemination of a True Philosophy"; and received hints upon which he must have meditated in his little room those nights when he lay awake to feel the beautiful world, hints of passionate but unhurried enterprises in unread Latin Arcana, mysteriously given long ago and lying dusty and wasted in Stockholm.

The great spiritual adventure, involving the utmost loss or the utmost gain, was not so old among us then as to have lost the grand thrill. The mere facts that God is a Person, a Human Person who had lived among us, that there is no mistake of ours He has not provided against, that our trained individuality is needed for work in the other world, were shivering with a kind of divine Romance as if the Very Beautiful were already at the door. Frank Sewall, laboriously trained in the basis of language by his faithful Mr. Wiggin, with an understanding enlarged by imagination and a passion for words, could hardly have escaped the fascination of a system that showed words and language in their living interiors. And with the gaunt

ghosts of Puritanical Predestination and Hell-fire yet stalking his grandfather's dooryard and blighting a world to which his racing blood leaped with delight, the liberating doctrines of the degrees of Creation and their return to the arms of the Highest through man, and of the miraculous preservation of man's free will through however relentless a redemption, must have come to his spreading reason like a key turned in a lock. For he informs us that at this time he read Brickman's Defence.

Thus hindered in the arts, thus arrested in a brilliant lusty youth, thus atmospherically guarded, he goes up to Portland to his first Convention of the New Church. Out of the twelve delegates from the four Maine Societies, three were from Bath, Mr. Dike, Mr. Swanton, and Mr. Sewall. Frank probably stayed at the hotel with his father, but he seems to have had the liberty to go or come that had always characterized his father's hold on him. The Convention opened Wednesday the 21st of June, 1854. On Friday morning he is back in Bath pausing in his little chamber to jot down his breathless excitement. "I am almost the same as in Portland.—I see many strangers all bound together by the same love,—but chief of all Mr. Brickman, whose Defence I lately read without expecting to see *him* so soon." He calls them "beloved New Church brethren," then off again to Convention, taking up Tom Moses on the way at Brunswick. The next day he is back in Bath writing more at length, but in hurried, almost passionate sentences. Behind the writing we feel a deep disturbance. What was it that really happened that Friday in Portland which he does not record? Some grey New England soil yet left in his mind seems to have answered a call and burst into startling flower. The reports tell us that Mr. Milo G. Williams, from the Society in Urbana, Ohio, was received as a delegate that afternoon and that a letter from the minister in that place, Mr. J. P. Stuart, was read telling of the first Commencement exercises of the adventurous New Church college there, and rehearsing his arduous labours as a missionary among

the eleven Societies in that state with only four ministers to supply them with food. Was it the far-off beckoning of a use? Also a long paper is read by Mr. Beaman pleading eloquently for New-Church education, and the Executive Committee makes its annual report urging the establishment of some institution for training the youth of the church in the doctrines thereof. Whereupon, as if in answer, on the adjournment of the meeting, young Frank plays a great voluntary on the Convention piano. He then goes off with Tom for ices and social joy which he finds waiting for him at Mr. Fernald's, where there is a great gathering. This was probably his first entrance to a social function among strangers. There were present in the crowded rooms church people from Illinois, Michigan, Indiana, Ohio, New York, Pennsylvania and Maryland. One can imagine the pleasure in this rather solemn company on the entrance of the glowing friendly youth, ready for conversation with the most unpromising, but even more so for the piano towards which he irresistably moves. There he seems to have been kept most of the afternoon for he writes that he was glad at last to be free from "performing" when the evening meeting approached.

He calls this "the great meeting" and we feel that at last we have met the core of the matter. Concerning it he pours out his soul unsatisfied with pages of fluency. He says he sat on the front seat with Tom Moses, Tom Hyde, and Mrs. Beckett (whoever that chosen comrade of so much burning zeal may be), and marvelled at "the beautiful selection by the quire" and the "sublime prayer by Mr. Hibbard of Chicago." He is greatly impressed by Mr. Barrett's saying that the New Church is to unite all sects into a religious union, and that the chief doctrine is love and charity. And then steps up Mr. Brickman, that Brickman whom the boy had already met in print with something of awe for an adventurous surrender already faintly drawing himself—Otto Brickman from Baltimore, a shaggy German "lion", as he calls him, giving, as we can gather, one of those personal rehearsals of con-

version which are still so deeply moving to all men. Frank writes,

> Oh, what a warming, cheering, loving influence he wrought upon us all. How his happy, beaming face lighted up the hall with the brilliancy of this rejoicing heat. May I never forget him,—when he would fain clasp us all as dear friends of the Church in his arms, when his loud, clear voice rang through the hall and his solid figure and strong arm made the platform tremble with his eloquence,—when he told of his longing for the truth,—when he thanked God for the privilege of being united with us,—then I felt the almost heavenly influence around me. I thought deeper and better of my God and religion than ever before. I loved Mr. Brickman, I sympathized with him in all, and in my heart, oh, how gladly, how willingly I said with him turning to and addressing the wide-spread audience "To you dearest friends, *in omnibus caritas.*" I *may* never attend another Convention, but I hope to, many. Should I not, may the heart-refreshing, soul-endearing scenes of this ne'er be forgotten and the holy influence it wrought upon me never wear away.

We, his friends and companions, who have until so recently partaken in his old age of the bright overflow of that early Convention, can affirm that the "heart refreshment" and the "holy influence" did not wear away; instead, from thence onward, with very few exceptions, he attended every Convention until he died. And among the "soul-endearing scenes" we can see something inaugural in almost every attitude of the Convention towards the boy and itself, and of the boy towards Convention. At this Convention was first urged the establishment of New Church education; at this Convention was first considered the publication of a New Church paper,—at this Convention, during the report of the Book of Worship Committee, while he sat there on the front seat with all his unwritten hymns in his bursting soul, was first expressed the need and longing for some one to write hymns for the Church. At this Convention, too, was read the report of the Committee of Foreign Correspondence that presented the touching gratitude of the laborious Frenchman Le Boys des Guays, translating and publishing the doctrines alone in France and

expressing for the first time his longing to meet his "American brethren," while sitting there before the reader his little brother heard and was almost ready. And the great letter from Dr. Tafel at Tübingen with its charming picture of the ladies of Berne and the tea-meetings with the von Struve family where "all were of one heart and soul, filled with a strong desire to keep the Commandments," the sense it carried of mighty labor and meekest trust; was this part of the lad's "heart refreshment"? At this Convention, too, the Theological School may be said to have been conceived, the supplying of public libraries with free editions of Swedenborg to have been first considered, and through the reference in Dr. Tafel's letter to Mr. Benade, the first move felt towards the establishment of a printing Society in Philadelphia; all of which activities have become part of the blood and bone of the Church's difficult history. And here, too, habits began to fix themselves in homely regularity, the recurring call of the vision and the deafness to the actual, the appeal for an educational institution during the same meeting at which a report is made of the first Commencement Exercise of a New Church College, of which, beyond the report there seems to be no more note taken; and the familiar yearly struggles of the hymn book and, in embryo, the Messenger.

And Frank Sewall towards the Convention,—what more characteristic attitude of all his later relations to that body than his grateful joyous exclamations and his free out-pouring upon the piano? Even in detail, between the meetings then as in his last years, we see him crossing the street to look at paintings in a store window and eagerly, afterwards, describing "one very delightful highly-finished sketch of a warm, quiet, sunny landscape";—buying his paper, recording the pleasant car-ride, attracting into his soul, with a genius for selection, the deep-hid elements of festival from the poor little journey and diffusing it again all golden from the alchemy of his spiritual processes.

Following the Convention was the "levee" at the Sewall home, which in the boy's writing still seems to pour through

the open windows over the warm rose-scented night the music and glamour of youth; and following the "levee" a great picnic drive in various carryalls to Bowdoinham, the description of which it is a pity to omit. One feels that in the whole experience he stepped upon the height of dreams, half majestic, half childish, and he can write of nothing but the Convention for days after. Then there comes a circus at Augusta whither, to celebrate the "Fourth," he goes with other young blades, unconsciously storing up material for "Angelo the Circus Boy," and which he describes at length in pages of rollicking pentameter couplets;

"He sweat, I sweat and all the Circus sweat."

And so it is merged but not forgotten.

And of his boyhood there is little more to record, but that little is significant. Scarcely realizing that he has already left the enchanted irresponsibility of childhood he goes up for the examinations at Bowdoin. He writes,

"Oh dreaded and yet longed for, sighed for day,
Come, come, I long to clasp thee to my heart."

And a few days later, with the awful moment still approaching, he begins in solemn strain a chant entitled

"BEFORE"
Wednesday, Two Nights Before
THE GREAT FRIDAY

Peace to my soul, rest to my spirit wings
Nor flight to regions cold and desolate,
For though next Friday's sun much trial brings
Let me be reconciled unto my fate.
Away ye throbbing hearts and eyes of tears,
Away ye lonely songs of grim despair,
Hopes are but mockery and so are fears.
List patient Friday, thou shalt know thy care.
Oh coming day, bright heralder of Joy,
I'll call it Joy, though sorrow it *may* be,
How eager longed for by the student boy
How thought and dreamed of in deep reverie.

And when it is all over he, like the true poet he is, still chants it.

"AFTER"

August 5th morning.

Dear Journal,

No tear shall stain thee, tho' my heart is full.
No words shall weigh thee down, though utterance
Is vain, and though they burn within my soul.
Would every page were free from sorrow's touch
And gladness and content beamed over all.

. . . .

Oh, better far that we our destiny
Know not before in order 'tis revealed.
Life's sorrows then would counteract its joys
And spread forever shrouds of gloom o'er all.
And happy I and oh, how fortunate
That I may place my trust and hope in God
The Ruler of all Fates, the Helmsman o'er
The dark tempestuous troubled sea of life.

What happened to make that bright sea dark, tempestuous and troubled, is best told in his own vivid words.

Thursday, perfectly happy. Thomas came and we finished our studies. I hoped soon my trials would be over. I laughed and frolicked. Planned for Bangor,—etc. No dread muffled me, but hope and joy smiled on me till the very moment of Examination. Got my "moral character" of Mr. Dike. The day, FRIDAY, AUGUST FOURTH, came, and I started with a light and happy heart to Brunswick.

He even makes merry with his old enemies, Jim Tallman and Neally, who go up with him. Then

When the door was opened at last after our waiting an hour or so on the lawn and steps to the Medical Building, we were let into the horridest, frightfullest, ugliest old building ever yet built. We were separately examined. I did well in all but Greek. I feared that and my worst fears were to my utter dismay realized. We waited long for the decision of the Professors, from morn till night. Hours passed away. The examination was through. We, some standing, some lying on the grass, chatting and sympathizing, tried to while away the time that dragged so slowly. I was then unhappy in the agony of suspense. I dreaded the word of decision

yet longed for it. At last as the setting sun it came. All but four received certificates. Oh, could it be that I had failed! That I was rejected! It was indeed so. My heart grew faint. "We have thought that Tallman and Sewall, their examinations being so totally unsatisfactory, had better stay out another year." Oh, those daggers and burning torches to my heart! I pleaded that my examination must have been satisfactory in all but Greek. How could they say it was totally unsatisfactory. "That was the general idea" was the cold reply. Prof. Packard tried to discourage me. They would give me no certificate. . . . . My head swam, the gloom of despair sank upon me, . . the words, those cold cruel words, rang like a cannon's roar in my ears, I staggered and . . . When I awoke—my head was held and caressed and my hair brushed back by a senior graduate, I presume, whom I know not. Charles Peleg Chandler was bathing my wrists and forehead, my clothes were loosed and thus I lay pale and quiet and peaceful as in sleep. First I beheld the light of the fading sun, the trees, the walks and all as usual. I supposed it to be morning and that I had awoke from a dreadful dream; what a moment of relief it was when I supposed it *was* a dream and not the reality. But oh, how dark and gloomy burst the reality like night upon me! What misery, what misery I felt!

One is convinced in reading this that the mere ability to have suffered and expressed so much should have been certificate enough for the entrance to college. Probably old Professor Upham, leaving the committee of the faculty still at work upon his case, was aware of this as he approached the pale boy lingering like a wraith in the twilight on the steps of that "frightfullest building," for Frank continues:

> What I should have hoped for were it not for Professor Upham that dear good old man—I will always love him—I know not.—— One came and asked me to lie down in his room. I replied that I was quite well, and did not care to.

And we are interested to learn that, still inevitably the artist, he twice remarked under his sufferings "How romantic this is!" Mr. Upham told him that they had decided he might present himself for examination at the next term upon Cicero and Greek, and then "walked down with me, consoled and comforted me, encouraged me to wait a year for my good. Shook hands and we parted."

And having met his first disappointment, he proceeds to make his first readjustment. He does this with a readiness which was not only a matter of his youth. "Soon Tallman, Neally and I were sociably seated on the cars and not so sad after all. I never was more happy to get home. Oh, my heart and body were so tired and worn out." Tom Moses meets him, hears the whole story and spends the night with him. In telling the news to the family he thinks he did it "in a wonderfully cheerful way," but admits that though no tear has "wet his eye-lids" sighs have come from his heart. On Saturday he had an interview with his father, who he says was much troubled for him.

> Told me not to despair, that it was all for the best, and *now* I believe it all as he said. He was greatly concerned about it and showed real sorrow and disappointment. I showed no despair but looked upon the brightest side and turned that side to him.

Probably the poor man was utterly non-plussed by so much sensibility under such a sanguine exterior. On hearing from Frank that he intends writing to Mr. Wiggin, who, it seems had removed to Yarmouth, conducting an Academy there, he advises him to go immediately to see the old man. Mr. Wiggin receives his school-boy affectionately, "and after I had told him all, he encouraged me and told me he could prepare me in five weeks well for College." Together they go to call on that cold and cruel Professor Packard—("the stone-hearted"). During this visit Frank says that he again felt despair, all his bravery seemed to melt away in the presence of that august man. But after a talk Professor Packard "changed heart and mind." He advised him to make up his Greek and let the other go. The reason for that change may well have been unknown to Frank himself, but when we learn that on parting—

> He, even the cold Professor Packard, patted me on the shoulder, told me he was sorry he had made so great a mistake as to my total unsatisfaction given. Said he had rather have taken a horse-whipping than to have discouraged me so.

we can surmise that sitting opposite that stricken young face had opened his eyes to something beneath that had already moved Mr. Upham. "And then when I left them and ran for the depot, how happy I felt, how splendid the sunset, how delightful the evening, the moon, the woods, the cars, the ride, and above all Home, sweet Home." Again he tells it all to Tom and is happy in his approval, whereupon he says he wrote until he was tired and after supper played for the choir again as usual.

Viewed in the light of that persistent affirmation of his later years, there is something of greater moment in this experience than the natural reaction of healthy youth. There is a sturdy quality in it of course. He writes that his disappointment did not keep him from playing in church, neither did it give him any great embarrassment. "All friends so dull as to deride me for not 'entering' kept a kind distance, and I have as yet seen them only in imagination." But this, though a little surprising in one inclined towards introspection and the sentimental, is after all the mere physical inheritance of an old stock. He writes again from Yarmouth,—"I have a dreary bare-walled desolate-looking room compared with my little one at home. However, it will no doubt do very well and I shall get used to it after awhile." He puts his newly bought "fine little writing companion" on the red table cloth by the "fluid lamp," and proceeds to learn not only Mr. Wiggin's lessons but those which he calls "preparatory lessons in keeping house and *home,* in independence, good-naturedness, fellow-respect, etc. Probably shall have some pleasant acquaintances and scenes to remember." It is not only that he was born without spleen, but that he made a kind of choice here, however unconscious, between the looking back and the looking forward, between the bitter and the sweet of soul, which, if we are searching for the well-springs of character, may be that tentative delicate moment of test in the disciple at the plough. The testing deepens during the weeks at Yarmouth. No sooner has he made merry friendship with the inmates of Yarmouth Academy around the "flap-jacks"

of the supper table, than Vickie and Kate and Marcia and Tom pass through Yarmouth to Portland on their way to summer vacations. He hangs around the car-window, goes with them a little way, then returns alone to "my classic, heart-wearing studies," smitten with a "deeper, sharper pang of disappointment." He is sent home for a few days' recovery from a slight sickness, and meets, as one is apt to among old friends, old habits of talk which he finds he has outgrown. He believes he has hitherto taken high things lightly and finds himself facing in these girls and boys an irreverance which had used to be his, the strange recognition of another part of himself.

I fear it is not right and hereafter we will reform. We have been uncommonly merry lately on such subjects as death, etc. Now we will take warning. If I have done wrong I hope to be forgiven.

The making merry with death at his age is not of so much consequence as is that inward look. Nor would that concern us greatly where there is so much poetic insight, were it not for the new reason for it. Some pale fire from that "great meeting" at Convention still haunts his days, drawing him mysteriously away not only from boyhood, but from disappointment and dejection, as if It already intended the unconquerable cheer of his end. He leaves home again "never so beautiful as now," and finds that the Bowdoin rejection "did not pass as a dream on my awakening from my fall, but it lingereth on, spreading a sickening gloom over my heart day after day." And alone in his bare Yarmouth room he continues to build up, bit by bit, the staunch spiritual gladness of his life.

But I must be livelier,—and think of seeing you, Marcia, Georgie and you George S. and Carrie next winter,—and may my heart never wander back and find me weeping at sadness and disappointment, but as a merry, gay and hoping youth gazing from a sunlight window far out and down upon the flowering garden, the glistening sunlight, the bower of roses and the blue river stretching far, far away.

And so we leave his boyhood.

Soon after this, two weeks before his five weeks of preparation are up, he finds himself unexpectedly in Brunswick, passing the house of the terrible Professor Packard. Whereupon he makes his first independent decision, and though "almost chilled through", goes into the house and takes his examination. He passes creditably, parts in friendship with the Professor, and is established at last a Freshman in Bowdoin College.

ALICE ARCHER SEWALL JAMES.

THE INTRINSIC ORDER OF THE UNIVERSE.

By William M. Chauvenet

SCIENCE slowly begins to waken to its own limitations.

Broad in its willingness to withdraw its earlier or faulty claims, glad when any one shows it something new, its only narrowness was seen in its adherence to the mechanistic theory of the origin of life and in a certain irritation when its methods of investigating sources of activity were questioned or its measuring rods were challenged as inadequate for such a purpose. In its eagerness for more light and the deeper understanding of physical causation, the brilliant record of discovery and achievement has advanced until science believes itself capable of solving all the problems of the universe and of achieving the creation of life itself, the very definition of which it has yet never attempted to give.

With the idea of the origin of matter still wholly vague and unsatisfactory, the statement that Life is Love is naturally offensive to the natural scientist because it forces him to abandon the realm of matter and the consideration of the problem of physical forces and to ascend to the sphere of the spiritual for which flight his wings are not yet plumed. Yet, long ago, science was stirred to the need of such a change of plane and to the inclusion of ideas transcending the material universe, when the distinguished H. Poincare, the greatest of all mathematical philosophers, shocked the lesser minds and the followers of the scientific gleam by breaking from the ranks of the materialists with this truly illuminating avowal: "Science can never arrive at essences. At most scientific laws can only be a provisional and approximate expression of the relationship of things."

This statement, coming from a high priest of mathematical thought, quickly resulted in a broader view and a new expression as to cause and directivity in the universe. Within their own proper field and purpose, there can be no criticism of the methods nor of the results arrived at by science, nor of the men whose genius has so successfully unfolded and expounded the relationship of things in the physical universe. The progress of the mechanical and physiological arts founded on scientific discovery has been marvelous, the purpose high, the ends unselfish. It is only when the scientist dabbles in the infinite and enters with limited tools the workshop of the psychologist, only when he claims to have accomplished the artificial creation of life that we take issue with him and attempt to point out his limitations and his failures. Such an attempt may well begin with a brief review of some of the recent utterances in this rapidly developing discussion.

The eminent Professor G. W. Crile attacks the subject in this way:

> Man is a unified mechanism responding in every part to adequate stimuli given it from without by the environment of the present and from within by the environment of the past, the record of which is stored in cells throughout the mechanism, but especially in the central battery, the brain. It is easy to appreciate the expressions of nerve response are motor in character, but it is difficult to understand how such intangible reactions as love, hate, poetic fancy or moral inhibition can also be the result of adaptation to environment of a distinctly motor mechanism. We expect to prove, however, that so called psychic states as well as the reflexes are products of adaptation to stimuli in environment and are expressions of motor activity. What attribute, after all, has man which in its ultimate analysis is not possessed by the lowest animal or by the vegetable creation?

And further on he continues:

> Is not this conception of man's activities infinitely more wonderful and more comprehensible than the conception that his activities may be accounted for by the existence of an unknown and invisible and unimaginable force called mind or soul?

And yet neither Professor Crile nor any one of his

devoted followers has been able to produce or create a single elemental substance the marvelous laws and manifestations of which they are devoted to unfolding.

Karl Pearson, in his Grammar of Science, plays with the matter as follows:

> The scientist leaves the ghostly ground of things in themselves behind sense as a playground to the metaphysician and the materialist. There these gymnasts, released from the dreary bondage of Time and Space, can play all sorts of tricks with the unknowable and explain to those who can comprehend them, how the universe is created out of will and out of atom and ether, and how a knowledge of things beyond the knowable may be attained by the favored few. The touchstone of science is the universal validity of its results for all normally constituted minds. Because the glitter of the great metaphysical systems become as dross when tried by this touchstone we are compelled to classify them as interesting works of the imagination and not solid contributions to human knowledge.

Tossing the question about awhile he comes to the very sane conclusion that—"the more science argues its own cause the more it proves itself incapable of conceiving causation or end."

Long ago, in his address before the British Association, President Schafer advanced the theory of the artificial production of life; and in his recent paper before the mathematical and physical section of the same Association, Professor A. S. Eddington says,

> Moreover the theoretical researches of Einstein and Weyl make it probable that space which remains beyond is not illimitable and that not merely the material universe but space itself is perhaps finite and the explorer must one day stay his conquering march for lack of fresh realms to invade.

And from Clark Maxwell the following:—

> We are acquainted with matter only as that which may have energy communicated to it from other matter and which, in its turn, may communicate energy to other matter. Energy, on the other hand, is only known as that which in all natural phenomena is continually passing from one portion of matter to another.

H. G. Wells, on the margins of the purely scientific, offers this silly and misleading suggestion, in "The Discovery of the Future."

> The fact that man is not final is the great unmanageable disturbing fact that rises upon us in scientific discovery of the future, and to my mind, at any rate, the question what is to come after man is the most persistently fascinating and unanswerable question in the whole world.

No wonder then, as Professor Keyser has suggested, the present is no more secure from the sneer of the future than the past has been. Though the term mechanistic is not very clearly defined, the mechanistic origin of life has been widely supported. By mechanistic they seem to imply those evident and particular characteristics of moving masses acted on by force, which they call organization. But on what does this organization rest?

It is hard to account for this persistence in trying to establish the mechanistic origin of life and the ability of science as a life producer, unless we attribute it to that ancient love of the self-dominant that dearly loves to supplant all other possible sources of power.

How entirely separate and different from this coldly materialistic school is the more recent trend of scientific thought. The newer, and may we not say, loftier school of scientific thinkers is abandoning the mechanistic and purely physical conception of natural phenomena, and through a nobler insight into the nature and origin of force is cementing science and psychology, matter and spirit, into one indistinguishable and inseparable whole still subject to investigation on all planes whether natural or spiritual.

In a criticism of Professor Jaques Loeb's "Mechanistic Conception of Life," E. G. Spaulding of Princeton University remarks:—

> All science is not chemistry and physical chemistry. The tendency of many scientists to maintain the negative of these two propositions is a misleading influence and a stimulus to false hopes, especially when prominence in science lends weight to the

claim. The scientist may justly resent the intrusion of the psychologist into science's realm, unless the philosopher become scientist. But when the scientist becomes philosopher, as does Professor Loeb, he exposes himself to that broader criticism which is philosophy.

Herbert W. Rand of Harvard University says:

It is conceivable that practical benefits of inestimable importance may follow a complete knowledge of organic mechanism. But the nature and origin of mechanism are not to be found by discovering more mechanism.

And Professor J. S. Haldane sums up as follows:—

The attempt to analyse living organisms into physical and chemical organisms is probably the most colossal failure in the whole history of modern science. It is a failure not, as its present defenders suggest, because the facts we know are so few, but because the facts we already know are inconsistent with the mechanistic theory. It is the idea of causation itself that has failed because it does not take us far enough.

Professor Keyser says:—

Nothing is quite so practical in the sense of being effectual and influential as the view men hold, consciously or unconsciously, regarding the great locus of their lives and their cosmic home.

Though we thrill with admiration over the objections of W. W. Campbell to the nebula hypothesis of Laplace and Kant, and follow, however lamely, the complex discussions of Monroe and Chamberlain as to the kinetic theory of gases and the nebulous origin of stars; though we soar with Shapley among his globular clusters and distances never before dreamed of or with Bernard into the fathomless holes and opaque masses of the Milky Way; though we ponder with Rutherford and the modern physicists on the emanations of the radio-active metals, overturning our old conceptions of the possible sources of heat in the whole planetary system; though Einstein disturbs our fixed ideas of light in relation to gravity by the most brilliant piece of work of the century; we come upon no single statement or

discovery which can even suggest a possible disturbance of the intrinsic order of the universe, despite the assumption common among some recent lecturers in science that such a disturbance exists. How can any discussion of intrinsic order be founded on a science which has no conception of the true nature and origin of Force and Matter? Only infinite wisdom and intelligence should dare to question intrinsic order.

The vain wranglings of the metaphysicians of the past centuries, wherein a complex of ideas were set forth in a smothering redundancy of words, have fortunately passed out of fashion. Pure science at least is done with verbal gymnastics and now sets forth its claims in language not ambiguous but even admirably exact. What then has psychology and more particular the psychology of Emanuel Swedenborg to say in answer to the statement that no intrinsic order has yet been shown to exist? In order to be brief it will be necessary to condense the wisdom of many pages and to gather without citation the pith of the matter as to order, and the origin of life. Clearly stated, the understanding is the receptacle of the Light of heaven which in its essence is wisdom, and the will is the receptacle of the heat of heaven which in its essence is Love. These two principles flow in union from the Lord and yet are not received as one in the minds of men. Light which is understanding is first received there and Love gradually.

Science, in its all absorbing business of the comprehension of physical causation, has separated Wisdom and Love, and though it has thought itself capable of solving the creation of Life, not one step in that direction has it made. For Love or the Will introduces Wisdom or the Understanding to all things of its house. Only when so introduced by virtue of the power given it by love or the will can the understanding be elevated to receive the things which are of the light of heaven and perceive them and convert them into uses on the natural plane.

End, cause, and effect are in all things of the created universe according to successive and simultaneous order,

and that this order is intrinsic or internal order can only be clearly understood through an interior knowledge of the science of discreet degrees. For every effect consists of a cause and every cause of an end and end is the all of cause and cause the all of effect.

Those who deduce creation from any source other than from Divine Love by Divine Wisdom do not know that these two make the Divine Essence which is Love itself and Wisdom itself. The conception of God as Love is inconceivable without a created universe which is the object of that love. For God is order. He is also the law of His own order which only infinite wisdom can understand. With such a conception it may be clearly seen that the final proof of the intrinsic order of the universe does not lie in the domain of the physical sciences but must be sought in a complete understanding that the source is spiritual and in a knowledge of the laws of the Divine Providence. If half the energy expended by the learned scientists in an effort to deny the origin of life had been devoted to its establishment, both science and psychology would have greatly advanced.

Though definitions of fundamental truths are difficult and often impossible, we need, at least, some statement of what we mean by matter and by force. But our definitions, did we attempt them, would be punctured and pulled apart by the logicians with the just criticism that we continued, like the scientist, to define the known in terms of the unknowable. And it is true that God is unknowable and undiscoverable except through revelation, though the human mind is so constituted that it may be fully aware of Him and so come to know Him as Love and Truth. Any solution of the problem of intrinsic order which completely and interiorly comprehends the all of God is to the finite mind impossible. Yet it is equally impossible to think of God as not being in intrinsic order. Though we may have finally to agree with Professor Tait that the discovery of the ultimate nature of matter is probably beyond the range of human intelligence, at least a conception of the source of

matter and of force is not impossible and a little talk about them may be illuminating.

With love as source, the whole universe becomes a divinely animated mechanism, not life but a vast receptacle of life, the laws of which are spiritual and the animation of which is force descending from a plane above matter. The error from which science is now awakening lies in the conception that matter itself constitutes a plane of production, when the truth is, as Childs says in his admirable confutation of Haeckel, atomic matter constitutes a plane by itself but as such is absolutely useless for production. Force which is nothing but Divine Proceeding is on a plane entirely discreet from matter and may be called the sensitive thinking substance. Only when this substance acts on the inert recipient plane is anything produced or producible. Matter, then is the ultimate embodiment on the material plane of forces spiritually real.

These spiritually real forces are love and wisdom. The Divine Esse which is God Himself is the real, because He is Love itself and Wisdom itself. For love alone is capable of creating, and only insofar as man becomes a medium for the embodiment of love in ultimates can matter exist, or things become objective having dimension and form.

We are aware that, like Kelvin's definition of matter, ours is equally faulty since it is unable to define these spiritually real forces and must be content with the statement that through revelation they exist. Absurd as it is, then, to talk of matter as self producing, it is equally misleading to call it mortal mind and to represent it as the antithesis of spirit when only through the inflowing of divine spirit or force can matter exist.

Such a doctrine as that of Emanuel Swedenborg, free from religious cant and the vague interpretations of Scripture, common to old creeds and churches, lifts the mind at once into the light, and goes directly to the heart of the whole problem of order. It is an admirable and all comprehending analysis of life and of man's place in creation. Swedenborg is not only a philosopher but a revelator.

When we establish ourselves behind revelation as our final source of the knowledge of God, we surrender any attempt at a purely scientific proof. Science, considered as the measure of the relationship of things, has a field sufficiently wide to keep it occupied for a vast period of time, but if during that period it becomes fully aware of the true nature of life and hence of its source, from its still more marvelous flights will come visions giving birth to a scientific psychology of lofty scope.

The greatest of all sciences is the science that arrives at sources. The greatest of arts is the art which harmonizes things seemingly discordant. This science and this art the thinker of to-morrow must master. As it is, the jugglers with scientific phenomena who trust the intellect alone, are like the Hegelian philosopher of beloved memory, William T. Harris, who used to say—"I have climbed up many a flight of scientific stairways only to find a woman at the top saying 'I've been waiting for you Doctor'."

The opening of the mind to the influx of truth from the plane above matter will inspire the soul to keen and accurate perception and illuminate the intellectual faculties to the understanding of things yet undreamed, arcana upon arcana. But revelation sits on a throne aloof, safe from the darts and javelins of controversy, though continuing to define the known in terms of the unknowable. For the question as to the intrinsic order of the universe is not a mathematical problem nor can it be discussed in terms of the behavior of atoms and molecules and discoveries in relativity.

The philosophy of Emanuel Swedenborg begins and ends with the revelation of a Divine and Infinite Force which is God, the one Source and Origin of Life.

William M. Chauvenet.

"STRIFE OF SYSTEMS AND PRODUCTIVE DUALITY."*

By the Rev. Lewis F. Hite.

THE readers of the Review have from time to time been introduced to some of the greatest philosophers of our generation, such as Josiah Royce, William James, and Bertrand Russell.

The book before us bids fair to place its author in this company; it has already been characterized by one of authority as the most important metaphysical essay since the appearance of Royce's "The World and the Individual." This is very high praise indeed, and puts the author in the first rank of the world's great metaphysicians.

A great book is to be judged by its purpose and the completeness with which that purpose is accomplished; but a book may be great either positively or negatively, or both, that is, from the point of view of thoroughgoing criticism or from the point of view of constructive achievement. We propose to consider this book from both these points of view; and we are invited to this by the two parts of the title: the conflict of systems suggests a critical survey, while "Productive Duality" points to the working out of a constructive principle. In point of fact, the distinctive achievement of the author is his penetrating criticism and his thoroughgoing comparison of current philosophical tendencies and systems.

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* *Strife of Systems and Productive Duality;* An Essay in Philosophy. By Wilmon Henry Sheldon, Stone Professor of Philosophy in Dartmouth College. Cambridge: Harvard University Press. 1918. 534 pp., 8vo. Cloth, price $3.50 net.

A survey of philosophical effort and progress brings to view a general movement, with various side currents and numerous re-actions, from materialism to idealism, from the metaphysics of bodies to the metaphysics of mind. It is the original, constant, dominant instinct and motive of philosophy to view and understand the world as a systematic whole. This involves reducing the numberless and various things of ordinary observation to some kind of unity. The first efforts to view the world as in some sense one were made by the early Greek philosophers. For them, at the start, the world was one body, out of which by certain changes the bodies we actually see were made. Thales, for instance, is said to have held that all things are made out of water; Heracleitus took fire as the one original body of the world, and tried to show that all other bodies, such as air, water, earth, were brought into existence by successive changes and transformations, "exchanges." The view of the world as one body was developed and defined with rigorous logic by Parmenides. His notion of body as continuous, homogeneous, and eternal forced early Greek philosophy to the pluralism of Empedocles and Anaxagoras; while Zeno's criticism of the pluralism of the Pythagoreans opened the way for the atomic theory. In the atomic theory, early Greek philosophy found the final answer, in terms of matter, to the question, what is the world? The answer is: the world is atoms, void, and movement; and this is final when the answer is given in terms of body. In our modern terms, this answer would be: the world is matter in motion, and by matter is meant very small bodies which are physically individuals. This view of the world, in spite of its extreme simplicity for the imagination, and in spite of its long continued serviceableness, is really unintelligible and self-contradictory for thought, indefensible in the light of thoroughgoing criticism.

Later Greek philosophy passed swift and penetrating judgment upon the atomic theory, and especially in the hands of Plato and Aristotle centered its interest upon mind and the supersensuous. Thence forward the great

philosophers looked for reality in the spirit not in the body of the world. Greek philosophy began with a very simple form of materialistic, corporealistic, monism; the world was one body, and no distinction was made between body and mind. It gradually substituted the notion of a corporealistic pluralism, a world of innumerable bodies, atoms; and finally ended with the rejection of any form of corporealistic reality, and adopted a philosophy of the spirit. The philosophy of antiquity settled down with a world that was hopelessly dualistic, with the unresolved contrast and opposition between body and spirit. Since then philosophy, both mediaeval and modern, has been occupied with the contest between materialism in some form and some form of spiritualism. Plato's problem was the nature of ideas, the problem of universals and their relation to the particulars of concrete experience. He solved the problem by contrasting the supersensuous world with the sensuous, the world of ideas with the world of sense objects; for him the world of ideas was the real world, while the world of the senses was the world of appearances. Plato's conception of a world of ideas as the real world was historically the parent of all the systems of idealistic philosophy; and in opposition and protest to these, the various systems of materialism grew up. It was a curious turn in the fortunes of a world that the term realism which once and originally, especially in scholastic philosophy, meant to ascribe reality to the world of ideas, was afterwards, and is now in modern times, used to assert the independent reality of bodies, of the so-called physical world. Accordingly, philosophers are arrayed in two groups, the idealists on the one hand and the realists on the other; and the Conflict of Systems is the outcome of this opposition.

It is at this point that the book before us takes up its task. The "Conflict of Systems" is in general the struggle between the idealists and the realists for the possession of the field. The book, however, is more than merely an account of these conflicts; it is even more significantly a

penetrating and systematic discussion of the nature of philosophy and its meaning in and for life. This, together with its bearing on the philosophy of the New Church, is for us its importance.

What then in the author's view is philosophy? And what in view of its conflicts is its great problem? The answer to these questions leads through a consideration of the meaning of life; and in this connection the author makes a broad survey of human life and of its vital interests and needs. Human life has its burdens and its difficulties, as well as its interests and ideals. A humane purpose would seek to lift the burdens and clear away the difficulties, to enlighten and direct the interests and the ideals. We pride ourselves especially in these modern times upon the progress of the race; we point to education, to democracy, to the achievements of science and to the enlargement of industry. We glorify these achievements and look with confidence and selfcongratulation to the future. But there is another side to the picture; poverty, disease, crime, ignorance, corruption, and oppression defy and defeat our education, our philanthropy, and the combined efforts of our social energies. It is disheartening to see now that the world is put to confusion over the real and fictitious difficulties of securing international peace and good will.

In spite of all our light and progress, the problem of evil, the practical and the theoretical problem, presses upon us with staggering and blinding complexity and urgency. The Lord himself, as the Love of the whole human race, with all the resources of Infinite Love and Wisdom, came into the world to solve this problem, and to help men solve it by enlightening their minds to see and to will the ends of His Love. He came to lift the load of error, evil, and sin from mankind; He did in fact lift the load and bore it in His own person; but men hesitated, and only half heartedly gave the needed co-operation. "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" This is the tragic fact. The Lord not only lifted the

burden that was too heavy for them, but He remained with them in His Love and in His Pity to lift them up and save them. "Underneath are the everlasting arms." But men have been prone to reject His salvation, too much they "have turned every one to his own way"; no doubt they are free to accept the Salvation of the Lord, but they are not seeking that salvation with their whole heart, and by reason of their unwillingness the way is still dark and difficult for them.

If we shared to our full measure the Lord's Love for men and were impelled by the force of it, we would take up the task of lifting the burden that is weighing men down and crushing them, and we would consecrate to it all the energy, resolution, and courage at our command. It is a distinctive merit of the book that it faces this task, and makes it the task of every human life; and from the nature of this task, the author develops "The Great Problem" of life and of philosophy. To relieve "the great sum-total of human suffering" is the primal impulse of "the humanitarian spirit." "It is . . . the natural calling of every man." "It is the source from which springs every particular duty . . .". In our language, we would say that it is the peculiar impulse of our souls when touched by the Divine Love of saving men and of restoring them to spiritual integrity.

But the forms of human suffering are myriad and immensely complicated. How shall we grasp them all? Where shall we begin? How shall we order them? Begin where we are! Inevitably. But where are we? We are at the bedside of the sick or the dying; we are visiting a poverty stricken home where disease and crime threaten it with physical and moral destruction; we step in to a neighbor's fireside where some of the children are reading story books, the older ones are at the movies, father and mother at their respective clubs, or perhaps the older children and the parents have just come in from a long and hard day's work and are too tired to do more than eat the evening meal and go to bed; we glance in at the

crowded schoolroom where it taxes the capacity of the over-wrought teacher to carry the pupils beyond the merest beginnings of reading, writing, and speaking the English language; we are solitary and alone in the voting booth, as victims of ignorance, misinformation, and systematic propaganda we mark with our choice a list of strange names. These are some of the places where we are; they are more or less important, and their importance lies in the fact that they are typical, they are repeated hundreds of thousands of times. When we consider such cases we become aware, perhaps for the first time, that they belong together; poverty, disease, crime, and death are fatally connected, and they are vitally dependent on what we do in the voting booth. Are we then sufficiently impressed that our problem is the personal and peculiar task of every voting citizen, and very definitely the task of every minister, teacher, writer, editor, physician, lawyer, of every public servant? Do we realize that we, each and every one of us in his own measure, are responsible for the conduct, the habits, the views, opinions, choices, feelings, emotions, attitudes, and language that go to make up what we call the community life. We give the tramp his dinner, and he passes on to the next house for his supper; we relieve human distress for the moment, and we do well the duty of the occasion, but we thereby maintain the class of tramps. We carry food and medicine to the home of sickness, poverty, and idleness, but the class of the poor and the idle grows under our ministrations. We give money, perhaps personal services, to the Salvation Army, and to various relief and charitable associations, and thereby perpetuate the classes we would benefit. These personal and associated charities are injoined by the Christian religion; there is no humane alternative when such occasions arise. But human sympathy, as well as the Christian religion, should impel us to do more than relieve isolated cases; broad sympathy and enlightened Christianity require us to combine with others to meet the whole situation.

Here we come to the Great Problem, the problem of

human life in all its complexity, the problem of man and his environment, natural and spiritual. We must solve the problem as a whole, accomplish the whole task, before we can be sure that we have done our best in particular cases; and to do our best is our highest duty. Many will say that this is an impossible task, and the effort would be fruitless; let us each do what lies immediately before him, or choose that which best suits his special capacities. Even so. But in the face of the multiplicity and the variety of calls and opportunities, some choice must be made; and the question is, are there not some deepest and most comprehensive needs, or some one all comprehensive view and principle which if worked out in detail would solve the whole problem, relieve all particular burdens, and bring to every man freedom to choose and do his best. We have indeed panaceas; "Socialism," "Single Tax," and other projected reforms, offer to many attractive, if perhaps seductive, programs, but it is doubtful to say the least whether any of them meet higher moral, aesthetic, and religious needs. The League of Free Nations promises to rid the world of the hateful trine: plutocracy, imperialism, and militarism; and to mark the era of international co-operation, peace, and good will. This is a noble ideal; Christianity implies and enjoins it; the fatherhood of God and the brotherhood of man are satisfied with nothing less. Here again we are thinking in terms of the whole of mankind; we are planning and making programs for the far distant future as well as for all existing human interests. We must take in the environment of the race and of the individual, both the temporal and the physical environment. In short, any problem, however special or particular, expands when fully worked out from the particular case to the universal condition. In other words, if we are to be thoroughly and securely practical, we must know and understand as far as we are able the system of things in which we are placed. Nothing less will insure an enlightened practical life, or fulfil the requirements of our

moral and religious principles, not to say our rational and intellectual demands.

The Great Problem, then, is set for each of us by the obligation to perform the whole of his appointed task. Each, it is true, must choose the specific task best suited to his interests and capacities; the limitations and varieties of human nature impose this condition. But the welfare of humanity, not self-satisfaction, is the goal. In view of this double aspect of every human life, the necessity to make a beginning and the obligation to comprehend the task, is there not a way of simplifying and unifying the multitudinous ends and objects which the universe presents?

At this point, the author in a penetrating analysis groups all human needs under two heads: practical needs of the moment and of the future, and the need of knowledge special and general. It is true that knowledge and practice go together; they cannot be separated, although they are distinct. Any doing implies at least some knowledge of the end, purpose, means, and results of the doing, on the other hand all knowledge has some reference, direct or indirect, to doing. Nevertheless, each has an interest of its own, and may be pursued each with relative neglect of the other, more or less for its own sake. In order of time doing comes first; knowledge is gradually added to direct and enlarge the doing. In order of value knowledge comes first, for without knowledge doing is blind and narrowly restricted to primitive actions. Knowledge is needed for progress onward and upward. Mere doing would be stationary, witness the instinctive reactions of the lower animals. All knowledge has actual or potential value for practice, Cain's mark.

In view of these conditions and of the whole problem of life, the author concludes that where freedom exists the all-inclusive purpose to promote human welfare requires the choice of a life devoted to knowledge in preference to one devoted to practical welfare; in other words the need of knowledge is higher and larger than the need of practi-

cal satisfactions. Practical satisfactions may be immediate or remote, but in either case they tend without the enlightenment of knowledge to remain narrow and in the end self-destructive. This does not mean that practical needs may in any case be wholly neglected, but rather that they are included in, and in their higher forms, result from the predominant pursuit of knowledge both for its own sake and for the sake of practice. Actual conditions do not of necessity determine the choice but they may limit opportunity for the pursuit of knowledge. In any case, the obligation is morally and spiritually binding; and with enlargement of opportunity, the obligation is re-enforced by instinctive demand for intellectual and rational satisfaction. And in as much as far reaching practical aims are higher, more important for human welfare, than the immediate, so the knowledge of the universe as a whole is higher, more insistantly human, than knowledge of any specific group of details, universal knowledge is of higher human value than the special branches, the several special sciences. If the universe is a systematic, well ordered, whole,—and only in such a whole could the pursuit of systematic knowledge succeed—and if the parts and details are fitted into that whole, then only a knowledge of the whole would give us a complete wisdom of life, the wisdom of a lover of mankind, and of the universe in which man may live without end the life of his ever growing capacities. The appropriate name for such wisdom is philosophy. So the problem of human life, the problem of ministering to human needs and of promoting human welfare through human freedom, the problem which the Lord, as Divine Love and Wisdom, is solving through us, is one and the same with the problem of philosophy.

The task of philosophy, then, is to interpret, to unify, and to map out the system of things we call the universe. The very nature of a rational and progressive life imposes this task upon every man; and as a matter of fact every man does work at it in some measure. But throughout the course of history certain gifted natures have felt the call

to devote their supreme energies to making the universe a familiar, and safe, as well as an interesting and beautiful place to live in. Naturally, each approached the task in the light of his own point of view and knowledge; at first from the point of view of the nature and behavior of bodies, and afterwards of minds. In the transition, the nature of knowledge itself was encountered, and this proved to be the crucial problem. The issue between sense knowledge and rational knowledge precipitated the conflict which has lasted till our time, and is now waged between the realists and the idealists. It was inevitable that partial views should lead to conflicting systems, to mutual criticism and refutation. The result has been deeper analysis, more fundamental refutation, and more radical opposition and conflict. The situation is disconcerting and disappointing; it gives philosophy the appearance of mere futile discussion, where real progress and success are doomed to failure or indefinitely postponed. Disagreement and strife would seem to be the characteristic and incurable philosophic disease.

It is this disease that the author undertakes to eradicate; and for any one who has been too much disturbed by the appearance of this disease the reading of the first two chapters of the book will be a wholesome and reassuring exercise.

As a result of age long conflict, criticism, and reconstruction, philosophic rivalries and oppositions have settled upon two fundamentally contrasting points of view, and consequently all types of philosophic systems may be reduced to two. The immediate interests of practical life and natural curiosity combine to direct and to keep our attention fixed upon surrounding objects; persons and things, animals and plants, earth and sky, land and water, hills and valleys, the green grass and the barren rocks, in general bodies and their behavior, these engage our attention from the first, and we form the habit of taking such things as being really and truly just what they seem to be. In spite of serious failures and many hints to the con-

trary, this sense of reality is firmly established by practical convenience and success. Later philosophical reflection finds motives and reasons to justify the prepossessions of ordinary experience, and to defend the thesis that the objects around us are ultimately real just as they come to us.

On the other hand, it was early seen, especially by the Greek sophists, that our knowledge of the external world is a marvelously complicated affair; and we must in any event concede penetrating truth to the dictum of Protagoras that "Man is the measure of all things." Consequently, from the days of Plato on the greatest philosophical systems have been concerned with the nature of knowledge, mind, and spirit. Plato, Plotinus, and the whole course of Christian philosophy have affirmed the primacy of spirit; and this affirmation has been re-enforced by the analysis of self-consciousness, begun in a thoroughly masterly way by Plotinus and continued by Descartes and his great successors. The deeper analysis of the nature of knowledge instituted by Berkeley and very much extended and refined by the modern psychologists established the constructive nature and work of the mind even in the knowledge of physical bodies. The egoistic philosophies of the great German schools proceeded from the distinction in knowledge of subject and object. This distinction has proved to be the criterion by which the conflicting systems of our day may best be classified.

Planting himself in the midst of these conflicting systems, the author makes use of this criterion as the fundamental basis of his comparison and of his final characterization. Armed with this criterion, he passes in review the chief present-day systems, and reduces them to two fundamental types, and to designate these he uses the terms "Subjectivism" and "Objectivism." He concedes as inevitable that none of the systems as their authors actually present them conform strictly to one or the other of these types; no one of the great philosophers is either a pure subjectivist or a pure objectivist, but in the main,

or in tendency and logical outcome, the great systems approximate the types.

With this understanding, the author proceeds to characterize Subjectivism. The motives which impel one to prefer this type are temperamental, emotional, and practical, as well as intellectual. Every one is predisposed to affirm that "whatever is in the end good is in the end true or real." One's philosophy is the outgrowth of his whole nature and life. Our impulse to self-expansion, to self-determination, to acquisition without limit, even subjective moods when all the world seems to be within one's self, all such impulses and moods issue in a subjectivistic philosophy, the view that the world is in some sense the product of mind, and that my world is the "content" at least of my mind. This view grows out of the fact that I must see the world and interpret the world from my own position in it; I must describe the world in terms of my own experience,—my sensations, my perceptions, my ideas, my concepts. "Subjectivism" is merely the systematic working out of this natural, inevitable, and certainly in a measure true view. Berkeley founded modern subjectivism and condensed it in the assertion, "to be is to be perceived". Schopenhauer's doctrine that the world is my idea, is another strong expression of this same view, and so is Kant's doctrine of the subjectivity of the phenomenal world. Berkeley's position was taken in the interest of religion; the line of thought is, if all is mind, then all is spirit, and we have place for God and angels and immortality; and all the interests of religion are secured. Moreover, the Christian doctrine of creation implies a subjectivistic philosophy.

Another more intimate motive is the consideration that by reducing matter to a function of mind subjectivism brings the world to unity, removes that baffling dualism of mind and body, and thus ends an agelong conflict.

Such are the deepseated prepossessions in favor of subjectivism; the systematic arguments in its favor are reducible to two: criticism and refutation of the opposing

doctrine, and a more thoroughgoing analysis of cognitive experience. Objectivism is refuted by the glaring fact that external objects have properties which are contradictory; therefore reality cannot be consistently affirmed of them. Again, the objective reality of things is inconsistent with the nature laws, principles, universals. We know the whole world in terms of laws; in other words, by the very constitution of our minds, we interpret all we observe under the form of general principles, universals; let us assume, then, that law is a form of the mind; this would account for our ability to predict. "Particular objects" lie outside our knowledge and their reality cannot be significantly affirmed. If, for example, you say "the table is real," you make yourself responsible for the answer to the question, "what do you know the table as?" The answer must be given in terms of the table's modes of behavior, in the terms of the laws of the table's nature. So you define the table as a body of laws; as Professor James would say, "a bundle of habits." If, then, these laws are laws of the mind, the outcome of the analysis is subjectivism.

These two arguments, the argument from the contradictory properties of external objects and the argument from the nature of universals, the author classes as negative, and then proceeds with a criticism which is characteristic and fundamental. In the first place, both arguments rest upon a denial of the opposing position, and in both cases the denial is arbitrary and unsupported by the further analysis. As to the first, the contradictory properties of external objects, these contradictions are not removed by being transferred from the object to the subject, and therefore the argument is not pertinent to the issue between subjectivism and objectivism. In other words, the contradictions which inhere in the nature of objects must, if the objects are not real, belong to the subject which is real, and the only real. On this test, if the contradictions remain, the subject has no advantage over the object; and the conflict persists. So, too, the argument from the nature of universals. Granted that no

law can be finally verified by observation of particular cases, for the reason that possibly the next case observed might refute the law; we are equally unable to observe the assumed constitution of the mind. Here again the test leaves the two views in the same position; and the conflict must be fought out on some other ground.

But if subjectivism fails to refute its opponents by these negative arguments it may be that the positive arguments will be more successful. The subjective position is strongly supported by the presumption that the thinker's own existence is more certain to him than that of anything else; this is the ground of the famous Cartesian dictum, "I think therefore I am". But this formula begs the question; it simply raises the question of meaning, and psychologists are pretty well agreed that it means nothing more than that "thinking goes on." The existence of the thinking is clear and distinct, and, for this reason it is undeniable, not because it is subjective. The argument for subjectivism must go deeper.

The fundamental presupposition of subjectivism is that things *are* what they mean to us. In other words, every object is identically the relations it assumes to other things. But every object is as such related to consciousness as its content, and therefore under the major premise every object identically is such content; hence the subjective assertion "every object, entity, thing, is content of consciousness." In general, the first premise means that whatever enters into a relation is really qualified by do-so; and the relation enters into the thing and becomes an essential part of it. This is what is called the principle of internal relations, or the principle of internality; it is opposed to the principle of external relations, or externality. These terms represent the last stage of the author's analysis; and all the rest of the book is a development of the systems that grow out of their meaning and opposition.

The principle of internal relations underlies most if not all our ordinary judgments. We say, for example, that a man is judged by the company he keeps, by his behavior

to other persons and things, and so on. All these relations constitute his character, they are himself. The same would be true of the table, the house, the tree, the rock, and what not. Subjectivism ends in the assertion that the entire external world is content of consciousness, that it exists only as being known. In thus bringing every thing within the field of consciousness, subjectivism lacks a criterion by which to distinguish the real from the unreal, though it is not inconsistent with this distinction. It has a general formula which covers every conceivable case, but the formula is incapable of solving definite problems and explaining the world of particulars. It is true, but fruitless. Objects for it are in fact *surds,* it cannot from motives of its own account for their reality, though it does recognize their reality.

Subjectivism is a complete, inclusive and exclusive view of the world; it takes in the whole of the universe, and leaves nothing to be appropriated by any other view. But it is not an absolute monism; it is not all mere subject, for a distinction must be made between consciousness and its content. It is on the basis of this distinction that objectivism in the last analysis rests its case. Admit that all objects are content of consciousness, nevertheless as content the objects are different from the conscious subject; it may be true to say that the objects are all mental, but still they are not mere mind, mind with nothing in it. It is this objective feature that makes trouble in the subjective universe, and marks its dualistic constitution. In view of this dualism, and in view of the objects which are set off as content, it is pertinent to inquire in what sense are these objects other than the subject, and to what extent, in what sense, are they independent of the subject.

These questions when systematically pursued present the issue between subjectivism and objectivism. Objectivism insists that the objects have a character all their own, and it is just this character of objects as they are in themselves that subjectivism is unable to account for. If subjectivism goes no further than to assert that all objects are

as such mental contents, in the sense that they are objects of knowledge, the statement is obviously and undeniably true, and objectivism has no ground for an issue. All attempts to refute subjectivism so qualified are futile. But the field of objectivism lies further; it goes on to make assertions about the otherness and independence of the object. The object is other than and independent of the subject in such wise that it has a character of its own not imparted by the subject and it has this character whether known or not. As obvious as this seems, it is nevertheless a most difficult position to maintain and to make intelligible, as Berkeley once for all showed. It seems too farfetched and entirely motiveless to deny that objects like tables and chairs, rocks and trees, mountains and rivers exist when they are not known; and on the other hand it seems strangely perverse to assert that the table ceases to exist when it is no longer perceived, and yet this is the thesis which Berkeley defended against all comers. The issue goes back fundamentally to the question of internal or external relations. If the relation between knower and known is internal, then the knowing imparts a character to the known; but if the relation is external, then the known is unaffected by the knowing, the object is independent of the subject, and exists in its own nature and character whether known or not.

It would fail to do justice to one of the chief merits of the book not to call attention to the author's subtlety, penetration, and dialectical skill in dealing with the nature of internal and external relations, but the limits of this review require us to pass on to other features. It appears on the whole that the formula "independent and external to mind" is just as formal and unproductive as the formula "all things are content of mind"; and furthermore one is just as true as the other. This deadlock suggests a deeper and more comprehensive view than either. The opposition and conflict rest upon a presupposed distinction between subject and object.

The services which the terms "Subject" and "Object"

have rendered philosophy, logic, and grammar are too conspicuous and constant to be ignored; and it would not be easy to exaggerate them. But like all eminently convenient terms they have probably done more to hinder progress in deeper analysis and reflection than to promote it. It would seem that the terms owe their origin or at least their precise and systematic use, to Aristotle's adoption of them in logic and grammar. At any rate, the transition is easy from the grammatical and logical, to the psychological subject and to the metaphysical "substance." This historical and logical connection between the terms "subject" and "substance" suggests the motive for the subject-predicate and the substance philosophies. If this is recognized, the presumptions in favor of these philosophies are somewhat weakened, and the outcome of the foregoing analysis of the issues between the two fundamentally opposed philosophical types tends still more to loosen their foundations and to raise questions as to their finality. As a matter of fact, historically speaking, the conflicts such as we have passed in review have forced some of the greatest philosophers of our time to seek a basis for metaphysics in a type of experience which lies back of the distinction between subject and predicate. Such a type was already provided in the philosophy of Plotinus, and in the various forms of mysticism. In other words, philosophy was provided with the conception of a type of experience transcending thought and its distinctions. But modern philosophers, Avenarius and James and others, have turned to the same type under the name of "Pure Experience." The author gives a chapter, Chapter V, on this "Philosophy of Pure Experience" under the head of "The Solvent: Pure Experience," and submits its claims to a searching and destructive criticism. The point of this criticism is that this philosophy puts an arbitrary stop to analysis, and further that it is both vague and unfruitful. We cannot delay to give the detail of this criticism, but we venture the remark that it fails to do justice to the historical and epistemological motives which lead us to

place emphasis upon the reality and the distinctiveness of *immediate knowledge*.

However this may be, the author at this stage proposes as the way out of the difficulties the remaining alternatives, either a doctrine that includes both sides or a further development of one of the types already considered. In pursuing the latter course, philosophy may enlarge its conception of the subject to include the principal features of objectivism, and it may do the same for objectivism. The result will be an enlarged subjectivism or objectivism. History has taken this course, and the author follows it. Accordingly, we have a rich chapter on "Great Subjectivism," and another on "Great Objectivism."

The type of subjectivism above considered may be so enlarged and transformed as to meet the demand that the object be other than and independent of the subject, that is the private subject. This is done by enlarging the self so as to have not merely the private self of some particular individual, but a Great or Universal Self. This is just what Berkeley did when he substituted the Great Self of God for the finite self of man. Such enlarged subjectivism is known as Idealism. Idealism takes a distinctive step in advance by preserving at once both the character of objects as mental content and their character as independent of the private self. It thus affords a distinction between the real and the unreal. Objective reality belongs to the object which outlasts my momentary perception, or that of any or all men. It is as contrasted with the particular perception a universal. Its reality consists in just this universality. All the momentary states of the object are present to the Universal Mind, and so they are its content. In this way both the subjective and the objective interests are satisfied. Furthermore, in the universal, Idealism has a most potent and fertile instrument. Universals are laws and rules of behavior of particular cases, and therefore they afford a means of deduction. As a matter of fact, Idealism has its systems of categories deduced by means of its principle of universality. Natorp, Muensterberg,

and Baldwin exemplify this in the several fields of the intellect, will, and feeling. In spite of this type of fertility, however, Idealism is never able to descend to details and deduce particulars; and therefore is unable to deal with the actual world.

The failure of Great Subjectivism to explain the make up of the actual world drove some philosophers to the opposite extreme, that of asserting the complete objectivity of the universe. Its central criticism is that such terms as mind or subject are useless abstractions, that the actual world can be completely explained and only explained in terms of objects, in terms of behavior. This is what the Realism of the present day undertakes to do. A critical exposition of Realism, "Great Objectivism," is a most complicated affair, and to follow the author here would take us to the heart of much of present day philosophizing. The outcome would be the simple remark that the attempt to eliminate the conscious subject is both vain and self contradictory. The author's position is very well stated in the observation that it is purely arbitrary to deny consciousness, just as arbitrary to say the consciousness of the tree is nothing but the tree itself as to say with Berkeley the tree is nothing but the consciousness of it. Here again we have a dead-lock.

Objectivism is in essence a protest against the unnaturalness of subjectivism, but Great Objectivism, the Realism of the present day, undertakes to be more, to deal more directly with the actual world, the outer world of objects. There are three different types of this undertaking. They are developments of three characteristic mental functions, or interests: the intellectual, the volitional, and the intuitional. The author devotes a separate chapter to this group under the head of "Intellectualism, Pragmatism, Intuitionism." Of the first Bertrand Russell is the chief living exponent; James with Dewey took the lead in the protest against Intellectualism by formulating and expounding Radical Empiricism and Pragmatism; Bergson is the Intuitionalist as well as champion anti-intellectualist.

Reality for each of these views is objective, but the reality is of conflicting types. It is these conflicting motives and conflicting systems that make philosophical discussion futile. Each system selects a point of view and undertakes to make the view comprehensive; to do this it must either exclude or include all other views. We have seen the outcome of such efforts in the conflicts and dead-locks, over and over again repeated.

The failure of the systems so far reviewed is one and the same vice, the vice of taking exclusive and conflicting points of departure. Attempts have been made all through history to correct this fault by combining and harmonizing all interests and points of view. Pre-eminent here are Aristotle, Aquinas, Leibniz, and Hegel. But even here there are several different combining principles. It seems an essential characteristic of thought to demand and to create an ordered system; logical consistency and implication are the instruments with which thought works. The real world therefore must be consistent, each thing must imply every other, "Whatever is real is rational and whatever is rational is real," as Hegel said. This is an intellectual demand and it differs from the aesthetic or the practical demand. The principle of consistency leads to the conception of an absolute whole, and to the dictum of Hegel and others, that only the whole is real. The systematic working out of this principle gives us the Absolute Idealism of the present day, but the system is not merely subjective, it recognizes both internal and external relations, it grants reality to both relations and terms. However, its recognition is general rather than specific. So Absolutism fails, just as subjectivism did, to deal adequately with the world of particulars, nor can it concede to terms the independence required by the objectivists. Thus it appears that "the Rational Synthesis" attempted by Absolutism has failed, and we must look elsewhere for the solution.

It is obvious that the things of the external world do, in a measure at least, fit together and work together. Why

not take this fact as a basis of a "Practical Synthesis." This is what Thomism, the official philosophy of the Catholic Church, undertakes to do. One great initial advantage of this view is that we must take it in practical life whether or no, whether it is theoretically defensible or not. Furthermore, it subordinates the claims of reason to practical demands. Reason becomes a handmaid to both morality and religion. Nevertheless both fact and revelation need to be rationalized.

It is not possible to do justice to this philosophy in a brief space. Our author has the distinctive merit of making a systematic attempt to do justice to the philosophical importance of the great systems of Aristotle and Thomas Aquinas.

Herewith our task of presenting the author's critical exposition of the philosophical conflicts of the ages comes to its end. It is a thoroughly genuine and valuable exposition, and if we are not mistaken it marks a point of departure both critical and constructive for future efforts. We have found extraordinary stimulus and satisfaction in the reading. In full acknowledgement of the distinguished merits of the book, it is with deep regret that we must declare our disappointment that two at least of the supremely great philosophers of history have not been received in adequate treatment. Leibniz has scarcely more than a passing glance, while Royce, the greatest systematizer of modern times, is only mentioned incidentally. Perhaps this omission is due to the plan and purpose of the book, namely, to discuss types rather than systems. However this may be the disappointment is keen.

Something remains to be said about the positive and constructive features of the book. The outcome of the critical exposition is as we have seen that all the principal types brought under review have their unreduced elements, with the consequence that they remain in conflict to the end. The author's method is to recognize frankly a radical dualism in the constitution of the world, and proceed to systematic construction on that basis. It is this principle

that he calls "Productive Duality." There is so much to be said on the positive and constructive aspects and implications of the whole discussion that we must defer what we have to say until the opportunity for an independent discussion is presented.

LEWIS F. HITE.

EDITORIAL DEPARTMENT

THE FUTURE OF THE REVIEW.

In the October number, the "Crisis for the Review" was set forth, and an appeal was made to the readers and friends to come to its support by adding to the list of subscribers and by co-operating in the effort to enlarge and improve its corps of contributors. This appeal in an abridged form was sent out in the first issue of the *Messenger* under its new management, October 6, to eight thousand persons. The response in a few cases was generous: one lady renewed her subscription, and added ten dollars in further support; another sent in three subscriptions; some added an extra dollar to the subscription. If this kind of response had been general, the crisis would be met and the increased future usefulness of the Review would be secure.

But the fact is, the situation is not greatly improved. According to the latest estimate the total cost of the Review is about $2,000.00 per annum; the total amount received from subscriptions is about $1,000.00; the consequent deficit of $1,000.00 must be made up by the publishers. In view of this condition, it is proposed to continue the Review through the April number, and in the meantime to lay the case before the entire Church, and to seek the co-operation of organizations as well as of individuals in this most important New-Church interest and work.

The field of the Review is not only important, it is distinctive. It is now, and aims to be to a still greater extent, an international organ, a forum for the exposition of New-Church principles, and for the discussion of all phases of life in the light thereof. The cultivation of this field is indispensable for the highest development and welfare of the Church. Such an organ

is both a means and a product of the higher education of the members of the Church.

Five hundred additional subscribers would wipe out the deficit. If each of the present subscribers would secure at least another, the REVIEW would be supported, and the subscribers would have the satisfaction of paying in full for what they get.

Let us, then, subscribers, friends, contributors, rally to its support, and not only insure its continuance, but improve its quality and enlarge its field of usefulness.

THE EDITORS.

THE ACCESSION OF MR. KEMPTON TO THE EDITORIAL BOARD.

WE have to announce to the readers of the REVIEW a recent change in the Editorial Staff. Mr. Gould submitted his resignation in October, which was accepted with reluctance. His appointment as Editor of the *Messenger* devolved upon him a heavy increase of work which would have precluded the continuance of his highly valued services on the REVIEW. Mr. Kenneth P. Kempton was appointed to succeed him. Mr. Kempton is a grandson of Dr. Edward A. Whiston, who was very highly esteemed both for his work on the REVIEW and as Agent of the Massachusetts New-Church Union. Mr. Kempton therefore has an hereditary interest in the REVIEW in addition to his other New-Church associations; but he has further special and exceptional qualifications in that he has been for several years instructor in English in Harvard University, and is an accomplished English scholar and writer. The readers of the REVIEW are much to be congratulated on his accession to the Editorial Staff.

LEWIS F. HITE.

THE DAY OF FULFILMENT.

THERE never was a time in the history of the world when the demand for putting religious and philanthropic ideals into practice was more urgent than it is today. Not to mention the

Church with all its subsidiary organizations, nor the Red Cross and the Young Men's and Young Women's Christian Associations, which are world-wide in their activities, we have many kinds of public and private institutions devoted to education, to the improvement of health, to relief of poverty, disease, and misfortune, and to the promotion of humane and co-operative enterprises. All such institutions are moved and directed by humanitarian sentiments and ideals; they aim at the improvement, the relief and the elevation of human life.

The spirit which moves these efforts hovers abroad over all lands and uplifts the hearts of all classes of people. It is a part of the common speech that we are in the dawn of a new day; it is the spirit of prophesy as well as the vision of the multitude. But the new day is variously apprehended; some proclaim it as the second coming of Christ, some see it as the flowering of the natural human spirit, great masses of working people foresee a universal reign of the proletariat, international communism. All see or expect the embodiment of cherished ideals.

And yet, the souls of men are weighed down in every direction with immense disappointment and dissatisfaction. The forces of evil are wrecking the hopes and the best efforts of mankind. Sordidness, misery, and oppression dull the energies and arouse the resentment of multitudes; ignorance, error, wickedness and poverty defy and defeat the progress of the race. The organization and development of the sciences, the arts, the industries, strike us with wonderment, but the wisdom of life is not cherished nor pursued in corresponding measure. Why this deep lying contrast between the ideal and the actual, between the world as it obstinately and distressingly is and the world as we would want it to be, between our imperfect living and our knowledge of how we ought to live, or might live, both as individuals and as communities?

The simple fact is we do not put our principles into practice. We live simultaneously in two worlds, a world of ideas and ideals and a world of sense and action; too often the worlds are in helpless contrast. We find it too difficult to make the proper connection between them, and we too rarely succeed even in resolute attempts to embody ideals in conduct and direct conduct

in the light of our ideals. The "faith alone" obsession inclines us to be satisfied with getting our ideals clear and beautiful, and then admiring them. Sometimes we go so far as to predict the new conditions that would be brought about by the application of our principles, but there we are prone to stop and congratulate ourselves that we have done a noble task. This habit seems to be ingrained in the human nature of today. Innumerable examples might be cited, but two or three will suffice to make the situation clear.

A recent editorial in the *Messenger* quoted with favorable comment from an article on "Religion and the State" in *The Hibbert Journal* by the Rev. W. R. Inge, Dean of St. Paul's, London. The point of the quotation is that the Church should exercise its influence upon the will and conscience of men. And yet there is neither in the quotation nor in the comment even a remote suggestion of just what men would do, what definite courses of action they would pursue, if the Church did exercise such influence. Dean Inge's article as a whole is interesting, and apart from its political and scientific pessimism the general trend of the article is that of an impressive moral lecture. There are some good, albeit vague, things about the Church, or the invisible kingdom, but no word as to what men would do if the Church and State were such a one that the Church would be the spiritual aspect of the State. On the other hand there is the distinct expression of the conviction that "spiritual victories must be won only in their own field," and that the Church must not descend into the arena of actual practical life, into politics for instance. In short, the Dean merely exemplifies the vicious moralizing habit of dealing in generalities without showing their application in the details of life.

Another instance from a different quarter is of unusual significance because it is taken from a distinguished spokesman of the large business interests. Mr. Frank A. Vanderlip has on two occasions in recent addresses used the word *spiritual* to express his conviction that industrial and social conditions can be righted only by the influence of higher ideals, in other words by the development and application of our spiritual knowledge. In an able and instructive address given at the Old South

Forum in Boston a year or so ago, he sketched with a masterly hand the fundamental principles of financial and business operations, pointing out at the same time the evil tendencies and abuses in these operations which threaten to wreck our civilization, and ended with the earnest statement of his conviction that the true remedy for the disorders and dangers which are upon us is "spiritual."

Again in an admirable address delivered at the formal opening of the present session of the University of Virginia, he ended with a plea for spiritual standards, as the highest achievement of education. It is a real distinction for a man of his position and associations to be so fully appreciative of the spiritual levels of life and of the importance of making spiritual standards the measure of right conduct.

And yet on neither of these occasions did he feel called upon to point out the particular duties, lines of conduct, courses of action enjoined by spiritual principles and standards. It is true that he did clearly and forcibly direct the attention of the students to certain great problems and opportunities of modern life. He referred to the growth of population throughout the world as the greatest fact in the modern age, a fact which is full of menace to human well being. He indicated the part which the great modern inventions have played and must play in making the growth and maintenance of population possible. Among these inventions, as the most beneficent of all, he spoke of the corporation. It has made other inventions in the promotion of transportation and co-operation practicable, but he recognized that the corporation has its shortcomings. Perhaps its greatest evil is that practically and actually the stockholders are not represented in the management, nor is the interest of the general public. Labor is also without representation. In short, the corporation has failed to meet its responsibilities, and is today face to face with problems with which it cannot cope. There is need of another great invention, comparable with the corporation itself, and that is an organization that would bring the government into it in such a way as to secure the government's credit, and safeguard the interests of the public as well as give labor a voice in the management. Here, he suggests to

the young men, is an opportunity for original thought and inventive genius.

The field of economics, too, he added, is full of such opportunities. The crying need of the day is a stable standard of value, "standardized" not fluctuating money. He thought that "Some mind that is now being developed in college will some day make a contribution in that direction, . . . one of the greatest human contributions conceivable." What he says about the army and navy is most significant and illuminating. Why are we spending a billion and a half dollars a year? It is to enforce our will in case of failure in handling in an archaic way our foreign relations. "We are merely applying remedies to the surface and not getting at the root of things." "There is room for invention and great service." The world needs trained men as it never needed them before; but even more than trained minds, it needs vision and unselfishness, and minds that have proper standards. The greatest thing a university can give a student is a proper standard of success. We are going wrong because we have wrong standards; we have grown materialistic, we believe too much that the mere acquisition and possession of things is the mark of success. The world is suffering from a deterioration of standards. The remedy is something more fundamental than cold, technical education. Education must accomplish unselfishness and a lofty purpose. This higher standard must determine the nature and value of all subordinate standards, otherwise we have no worthy standards whatever. He concludes with expressing the firm belief that the university can teach no more important lesson than "this spiritual lesson of standards."

The sentiments and thoughts of this address are on a very high level; they have rare truth and penetration, and coming from such a distinguished representative of economic opinion they have extraordinary importance. They are immensely stimulating and hopeful, and we rejoice that a body of students in a noble institution should be inspired and impressed with these views and ideals. But granting all this with the most hearty approval, we must insist upon the question, how much are we helped in positive, practical reconstructive efforts and

measures? It is necessary and supremely important to have spiritual motives and ideals, spiritual knowledge and intelligence; but the mere possession of these, however clear, abundant, and beautiful they may be, does not of itself cure the evils and effect the reconstruction of the world. Mr. Vanderlip has truly admirable views of life, especially economic and social life; but he leaves it to others to think out and work out his ideals into definite methods, measures, and programs. He is in the position of moralizers and preachers who expect and require others to do what they themselves either cannot or will not do. He has a penetrating and comprehensive knowledge of immensely important features of the world's life, conditions fraught with incalculable good or evil. He sees the menace of over-population and the instrumentalities for meeting it; he appreciates the value of the corporation as a tremendous economic and social agency, but he recognizes its autocratic and irresponsible type of management and operation; he discerns the incompatibility of militarism and international good will; he anticipates a reconstruction of the world's money system. He has vision, and he has knowledge and experience. Who is in a better position to point out the specific remedies and begin the reconstruction? It is fine to stimulate and direct young men, but in the meantime the world stands still.

Yet another instance, and a peculiarly provoking one, of intimate acquaintance with wrong conditions, and of perfectly clear and true general ideas as to what is needed to correct them, is the treatment of the industrial situation by the distinguished statistician, Roger W. Babson. All who heard his graceful and brilliant address at the recent meeting of Convention on "The Development of Charity in Workmen" realized that he was master of his subject; and yet no one went away with a definite answer to the question, "How is it to be done?" Greatly to his credit, he promptly brushed aside the truism, the ordinary subterfuge, that we are all workmen, and marked the pertinent distinction between employer and wage worker. These two classes are naturally antagonistic; they have opposing interests, in that the one buys and the other sells labor. "They stand on opposite sides of the counter." The situation

engenders conflict and mutual hostility. The labor problem is, primarily, not a question of the laborer's attitude towards work, nor of wages and hours, but of feeling. Until both sides feel right towards each other, the case is a dead-lock. The employer looks upon organized labor as his enemy; the workman looks upon the employer as his master. In the South it was thought that in order to keep men at work it was necessary to own the men; but the conditions of life are so hard in the North that it was only necessary to own the land and the buildings. Under existing conditions, the workmen know that they must work or starve. By combining, they may hold out for a time, but in the end they must yield; in this way they are practically slaves. The development of charity in the workman involves, therefore, a mutual relation between workman and employer. Ninety-five per cent of our 100,000,000 people are wage workers, and only five per cent are employers. The problem is to develop the spirit of charity in this ninety-five per cent. They must be gifted with a new vision, look upon their labor and their time as held in trust, realize that they are trustees of their muscle, their health and energy, and their hours; just as employers must consider themselves trustees of the public's money. They must be brought into a better state of feeling towards their employers; they must be helped to develop the spirit of service, and to get the joy of work; they must be given an interest in the work. But the only way to develop this charity in workmen is by developing charity in employers. Employers must "go the second mile," that is they must go out of their way to make real sacrifice. They must renounce the love of rule and the love of power, and give the workman greater interest in the business and greater interest in the management.

This is all admirable. We applaud it as a splendid practical statement of our doctrine of charity. The ideals of industrial welfare and happiness are set forth with convincing clearness, and we are confident that if the ideals are carried out, embodied in industrial operations, both workmen and employers will be charitable. Charity is mutual love expressed in mutual service, in working together that the Lord's kingdom may come, that His will may be done on earth as it is in Heaven. But does Mr.

Babson really follow out his ideals into the actual conduct of life? Does he point out the specific measures and methods which the charitable workmen and employers would adopt and pursue? He does not. He arouses splendid hopes and anticipations and then stops short, leaves us disappointed. It is a long step in the right direction to tell us that the charitable employer will give the workman an interest in the operations and management of industry whereby he will feel right. But this does not go far enough. We may properly and pertinently ask, What kind and measure of interest? If Mr. Babson with his expert knowledge of statistics had followed his ideals and principles to the conclusion that the workmen should have two per cent of the net profits and twenty per cent representation on the boards of management, we might or might not have agreed with him, but at least he would have satisfied the requirements of definiteness, and met the expectations of his hearers in that respect. And surely this is a natural and indispensable requirement, else what is the use of the sermon and the moral lecture; if we are always to talk in abstractions, we must cease to look to ideals for practical guidance.

The three instances now before us sufficiently illustrate the inexorable demand for the fulfilment of our ideas. They also illustrate the fact that we have ideals in abundance. And certainly never did the condition of the world call so loudly for fulfilment. But in spite of such dire need, it is appalling to observe that a large part of the world is deliberately turning away from its ideals; its spirit is expressed by scoffing at "idealism." The three great age-long enemies of mankind, plutocracy, militarism, and imperialism, seem to be taking a fresh hold upon the leading nations of the world. The prospect challenges the confidence of the New-Churchman that we are in the dawn of a new day. We try to see in the chaos and turmoil the play of forces that will bring new order and new happiness into the lives of men; we constantly remind ourselves that the New Jerusalem is descending from God out of heaven upon the earth. We look to a God of infinite love and wisdom; we rejoice in the evidences that men are more and more inspired with that love and enlightened by that wisdom. We

know enough about that love and wisdom to be sure that it can with man's co-operation accomplish its purposes for men. What we and all men need is the love of that wisdom and the wisdom of that love. The full possession and exercise of these is our Day of Fulfilment.

LEWIS F. HITE.

A SUGGESTION AS TO PUBLICITY.

EARLY in December there was held in Boston the Fourth Quadrennial Session of the representatives of the associated Protestant Churches known as the Federal Council of the Churches of Christ in America. This Council is made up of four hundred members representing thirty denominations with a total enrollment of nearly twenty million members; and it was "organized for the purpose of manifesting the essential oneness of the Christian Churches of America in Jesus Christ as their Divine Lord and Savior, and to promote the spirit of fellowship, service and co-operation among them." From the standpoint of the acceptance of Jesus Christ as Lord and Savior as the central principle of union, this platform seemed broad enough to include the New-Church; and in view of certain projected lines of useful activity in which it was thought that we could co-operate, enough members of the General Convention were desirous of affiliation with that body to lead to a vote whereby the Convention in 1917 made official application for membership in the Federal Council. At the session recently held, the Federal Council gave this application some consideration; and it was later reported to the Secretary of the Convention that while the majority were in favor of approval, a minority were opposed, and therefore it was thought best to take no action. Why were we not acceptable? Apparently because underneath their platform was the unexpressed assumption of the "orthodox" theology.

It will be recalled that a few years ago certain ministers of our Convention made unofficial approach to the Commission on the World Conference on Faith and Order, with a view to learning whether our body would be acceptable for member-

ship, if formal application should be made. The purpose of this body is to promote the unifying as to faith and order of all communions that "confess our Lord Jesus Christ as God and Savior." This platform again seemed broad enough to allow footing for our organization; and certainly it seemed especially desirable for us to let our light shine on the deliberations of that World Conference, whenever and wherever it might be held. But to our advances a courteous reply, also unofficial, was made in the negative; in effect, that it was well understood that we were not "orthodox,"—the unexpressed assumption in connection with this platform again being the traditional theology.

As forerunners of that World Conference on Faith and Order two religious congresses that were held last year are very significant,—the Lambeth Conference of Episcopal Bishops in England, and the preliminary meeting in Switzerland of representatives of the various churches participating in the plans for a World Conference on Faith and Order. The report of the latter meeting has but recently come to hand, and from it we gather that a strong sentiment prevailed as to the acceptance of the Nicene Creed as a fundamental prerequisite for unity. If this is a prerequisite to co-operation in these movements towards Christian unity, the New Church can have no part in them; and no matter how united in faith and works the other Christian churches of the world may become on a platform with such planks, the New Church at least feels confident that that platform can never support the fulcrum by which to move the world to true religion.

In view of all this, the present writer has often questioned in his own mind whether the virtual rejection of our body by these two great organizations does not suggest one method of bringing our claims to the attention of the world that might have considerable effect. He does not profess to know how a suitable statement might best be worded; but he ventures the following suggestion by way of imparting his idea:

> The New Church,—a body asserting the Deity of the Lord Jesus Christ and the Divinity of the Sacred Scriptures more emphatically and fundamentally than any other

Christian body whatsoever; and yet in spite of that seeming qualification unacceptable on the one hand to the Federal Council of the Churches of Christ in America ("organized for the purpose of manifesting the essential oneness of the Christian Churches of America in Jesus Christ as their Divine Lord and Savior, and to promote the spirit of fellowship, service and co-operation among them"), and on the other to the Commission on a World Conference on Faith and Order ("appointed to bring about a conference for the consideration of questions touching Faith and Order . . . [of] all Christian Communions throughout the world which confess our Lord Jesus Christ as God and Savior"). Why? Because not "orthodox," not "evangelical," not "protestant," not "trinitarian," in the ordinary senses of those words. What then?

The New Church asserts that, just as the Lord's First Coming was totally different in actuality from the expectation of the Jewish Church, so too of the Second Coming and the Christian Church. The New Church repudiates certain assumed fundamentals that it believes erroneous, such as the tripersonal explanation of the Trinity, the traditional interpretation of the Atonement, and the doctrine of salvation by faith alone; and it asserts a purified and corrected body of doctrine that it believes destined to revitalize and spiritualize the New Age recently begun. It maintains that members of that invisible body known as the Lord's New Church exist throughout the various denominations of the Christian world (especially among those individuals who, though associated with those bodies, do not in their hearts accept the erroneous doctrines just mentioned), and also throughout the religious bodies of paganism as well, in so far as individuals thereof are living in virtual accord with the Two Great Commandments. Surely those who believe in Jesus Christ and the Bible, and are in any degree dissatisfied with the doctrinal bases of the other churches, would do well to investigate what this New Church ("New" yet not "new," having been founded in the eighteenth century) has to offer.

A suitable statement embodying such ideas, and set forth and promulgated with suitable care, might be the means of bringing a goodly number of people to their right anchorage in a visible organization devoted to worship and life as in the presence of their Lord and Savior Jesus Christ.

B. A. WHITTEMORE.

BIBLICAL AND DOCTRINAL STUDIES

TRUTH IN THE INWARD PARTS.

Behold, Thou desirest truth in the inward parts: and in the hidden part Thou shalt make me to know wisdom.—Psalm li. 6.

THESE words have the challenge of an uncertain reading for the textual student. Moreover, two unusual words among them provoke close study. Again, left to read as it stands above, the verse would be remarkable as an early appreciation of the thoroughness with which religion acts. It would also represent an early realization, in religious feeling, of the inwardness and outwardness of man. And to make good measure in the interests which the text has for a student of the Word, one who is also a student of the Theological Works will find the treatment of the text in these works and their comment on it further matter of interest, and somewhat curious.

The verse as it stands in our English versions is a good rendering of the text of the printed Hebrew Bible. The Septuagint carries another reading, which we may translate, "For, behold, Thou lovedst truth; the obscure and the hidden things of Thy wisdom Thou hast shewn me.". The Vulgate is, *"Ecce enim veritatem dilexisti: incerta et occulta sapientiae tuae manifestasti mihi."* Other Latin texts are closer to the reading of the printed Hebrew Bible, but follow rabbinical interpretation in understanding as the kidneys the "inward parts" (so translated). Schmidius runs, *"Ecce, veritatem desideras in renibus; et in occulto sapientiam notam facis mihi."* Swedenborg follows him. In view of this variety of reading and of the obscurity, too, of two terms, those translated "inward parts" and "hidden part" in the English versions, some students have seen fit to emend radically, and Dr. Briggs, for instance (in the "International Critical Commentary"), to reduce the verse to the reading:

Behold, in faithfulness Thou dost delight;
The confidence of wisdom Thou makest me know.

Left as it stands in the Hebrew Bible the verse yields so much meaning, in keeping, too, with the meaning of the Psalm as a whole, that on this substantial ground one would think to make no change, to any other reading, or to any emendation.

Of the words of especial significance, that translated "inward parts" in EVV is obscure. It occurs but twice in the Old Testament, here and in Job xxxviii. 36. It seems to mean what is coated, or over-spread, or the coating itself. In the passage in Job it would seem to mean dense clouds, where there is layer on layer. Latin texts, as we saw, following Rabbinical interpretation, took the word to stand for the kidneys, covered as these are with fat. To this definition of the obscure term we shall recur. But left in its obscurity the term serves a solid enough meaning in the verse, and even leads into a sound religious psychology. Helping ourselves rather by the usage of the related verb, we should be guided to some rather compelling religious meaning. There were walls which are said, in the Old Testament with the related verb, to be overlaid with gold and silver (1 Chron. xxix. 4). Another wall, Jerusalem's own, was worked over in a way to hide a weakness (Ezek. xiii. 15). And once we are told with the same word how false prophets upheld some oppressive princes in their injustices—"white-washed them" (Ezek. xxii. 28). It would seem, then, as though, when we took these words of the Psalm upon our tongues, that we are saying how in the part of us covered by excuses, perhaps, or in the part of our mind behind consciously exerted motive, in the parts where David was nursing a self-deception, how in these inward parts, obscured to us and to others by some device, God desires truth.

Sufficient force for the word translated "hidden part" may be gathered in the same way from the use in the Old Testament of the verb related to it. This verb is used to say that wells are to be shut up (Gen. xxvi. 16, 18), and springs of water (2 Kings iii. 19, 25). So a vision, too, is said with the same verb to be shut up (Dan. viii. 26). There is a vision of life shut up in us, and a spring of influence and cleansing, unless religion reaches

the inward man. When we use these words as a petition of our own, are we asking that we may be made to know wisdom in the shut-up places in us? Is it not sufficiently indicated what these are?

The obscurity of these terms is consistent with the earliness of this appreciation of religion's thoroughness. It matters little in whose mouth the words originally lay, whether in David's, as the title and tradition would tell us, or in the mouth of some unknown later Psalmist, or in the mouth of the composite person of Israel, "the congregation in the time of Nehemiah" (Briggs). In any case they are a realization of how penetrating the action of religion is. Religion is bent on more than the superficial cleansing of conformity. It is reaching after the man within action, to induce righteousness on him. God is as thorough as this. "Behold, Thou desirest truth in the inward parts: and in the hidden part Thou shalt make me to know wisdom." This sense of religion's thoroughness fills the whole Psalm. It is in the ardent petitions and in the strong words, "Blot out my transgressions," "Wash me thoroughly from mine iniquity," "Purge me with hyssop," "Create in me a clean heart, O God, and renew a right spirit within me." In the view of this sentiment transgression resolves itself into intensely felt sin only against God: "Against Thee, Thee only, have I sinned." The words of verse 6 are remarkable as an early, perceptive appreciation of how far religion must penetrate a man before it is satisfied.

The verse contributes, precisely by virtue of its obscurest terms, to the history of the fundamental idea in religion that man is for it inward and outward, and that it claims the inward man supremely. The idea has travelled from such obscure and yet religiously efficacious comprehension as is preserved in the Hebrew for "inward parts" and "hidden part" to greater clearness. Much later the Lord used far more vivid language, at any rate, to express it. His disciple "in secret," the man who prayed in his closet after shutting the door, the doer in secret of alms, he was the inward man of the Psalmist over again. The Lord's "inside of the cup and platter" pointed no less plainly to a possible inward corruption and the need, met only by religion,

of an inward cleansing. Now, in what the Doctrines of the New Church have to say of "internal" and "external man" this conception of man has reached the exactness of psychological description. A man, exclusive of the body, is inward and outward, something in himself, something presented to the world, and presenting or not presenting the inner man to the world. The verse, just by reason of its obscure terms, contributes to the history of a fundamental idea in religious psychology, disclosing out of what dim descrial of it the idea has made its way.

For the student of Swedenborg, the latter's treatment of the verse, or rather of the first half of it, adds another element of interest. Following the translation of Schmidius he read and wrote "reins," as we should say, or "kidneys" for the word translated in our Bibles "inward parts." And he classed this Scripture passage, accordingly, with others in which the word "kidneys" actually stands in the Hebrew, as it does not here. He groups it with such passages in "Apocalypse Revealed," n. 140, "Arcana Coelestia," nn. 5385 and 10032, and most to be noted of all the instances of such classification, "Apocalypse Explained," n. 167. In these numbers taken together, if not in any singly, Swedenborg has brought together all the passages in the Word proper, except one (Lam. iii. 13), in which the Hebrew word for kidneys, used of the human organs but meant figuratively, occurs with this one passage more, Psalm li. 6, in which the word for "kidneys" does not occur in the Hebrew. In both the "Arcana" numbers especial reliance is put on Psalm li. 6, for evidence of the spiritual meaning of "reins" or "kidneys." In Apocalypse Revealed," n. 140, it is said to be evident from Psalm li. 6 that the ancients placed intelligence and its perceptions in the reins. "Apocalypse Explained," n. 167, is remarkable in that there Swedenborg, after quoting this verse as usual in the company of a number of others in which the Hebrew word for kidneys does appear, and quoting it in support of the spiritual meaning he gives to "reins," remarks, "Here there is another word in the original for 'reins.'" To this obscure "other word" he continues to give the more definite meaning which the rabbis gave it, of kidneys. And now (Apocalypse Explained, n. 167), he goes even

farther. Now he uses the passage not only to reinforce the usual spiritual signification he has given "reins," but he adds to that signification apparently on the strength of the obscure term.

> Here 'reins' is expressed by another word in the original language, which involves not only the separation of falsities from truths, but that of evils from goods. Thence it is plain that purification and separation are meant by 'reins.'

How does Swedenborg find this additional separation, now of evils from good, "involved in" this obscure term, the supposed roots of which bear no basis in them for such a spiritual signification? The thought of Psalm li. 6 certainly allies it with actual "reins" passages; and the verse is therefore kept among such passages in "Apocalypse Explained," n. 167, and in "Apocalypse Revealed," n. 140, after Swedenborg has noted his appreciation of the fact that in Psalm li. 6 the word fôr "reins" does not occur. But on what understanding of the word that does occur, does he rêst the increased signification he gives "reins" on the strength of it in the former number?

Comment of his does not fall on the second half of the verse. The "shut-up places" in us to which the Hebrew word points which is translated "hidden part" in our Bibles and by him "occulto," following Schmidius, are so plainly what he has reference to in the closed internal spiritual man of the Doctrines! One wonders if, had he had occasion to note the Latin translation narrowly, and the Hebrew in comparison, he would not have used the word he uses of the closing up of the inward man "occludere," and have written "in occluso," in more literal translation of the Hebrew, instead of "in occulto."

WM. F. WUNSCH.

THE GATES OF PEARL.

THE subject which we have for our consideration is evidently one that is of the utmost importance and calls for the most careful and reverent thinking of which we are capable. The object of this paper is to view the subject from different points, in order that we may be enabled to form a just idea of the doctrine which holds the central position in the Church of the New Jerusalem, the crowning dispensation of the ages.

In the twenty-first chapter of Revelation, in which the doctrines of the Church of the New Jerusalem are set forth in a representative manner as a Holy City, surrounded by a wall great and high, we are informed that there are twelve gates of entrance into the city: "on the east three gates, on the north three gates, on the south three gates, and on the west three gates," and then we are told "the twelve gates were twelve pearls, and each one of the gates was of one pearl." It is explained in "The Apocalypse Revealed" that by a gate of pearl is signified the knowledge and acknowledgment of the Lord and that without such knowledge and acknowledgment there can be no entrance into the Holy City, New Jerusalem. As this knowledge and acknowledgment of the Lord means faith in Him as the only God of heaven and earth, it becomes evident how vital it is for one to have a true knowledge of the Lord, for in No. 916 of "The Apocalypse Revealed," where the significance of the gates of pearl is explained, we read:

> The reason that each one of the gates was of one pearl is that all the knowledges of truth and good, which are signified by the gates and pearls, have relation to one knowledge, which is the container of them, which one knowledge is the knowledge of the Lord. It is called one knowledge, though there are many which make up that one knowledge; for the knowledge of the Lord is the universal of all things of doctrine and hence of all things of the church: from it all things of worship derive their life and soul, for the Lord is the all in all things of heaven and the church, and hence in all things of worship. Furthermore, it is explained: The acknowledgement and knowledge of the Lord conjoin all the knowledges of truth and good from the Word into one, because there is a connection of all spiritual truths; and, if you are willing to believe it, their connection is like the connection of all the members, viscera, and organs of the body; therefore, as the soul holds all these together in order and connection, so that they are felt no otherwise than as one thing, the Lord in like manner holds together all spiritual truths in man.

In the light of such an illustration it should be clear that the doctrine concerning the Lord is the most important of all doctrines of the Sacred Scriptures and thus of the New Church.

The gates of pearl on the east, north, south and west have been selected as representing the various points of view from which the subject under consideration can be approached. There

are quarters in the Spiritual World, or points of the compass; but they are determined by man's spiritual attitude and relation to the Lord, Who is the East because He is Sun of the soul and thus the source of all spiritual heat and light, which are love and wisdom. These quarters, east, west, north and south, mentioned in the Word, are not mere figures of speech—they are descriptions of the actual conditions in which people are spiritually.

In the first place let us consider the condition of those who enter the gates of the Holy City from the West. East and West in the language of correspondence, and thus in the language of the Word of the Lord, have relation to states of heat, or of love. Those in the West are such as are in the least degree receptive of the love of the Lord. They make up that great mass of mankind who are not interested in the sciences, nor are they deeply thoughtful. They are people who live faithfully according to the light they have, not troubling themselves about difficulties in religious problems. They receive much truth on the authority of their teachers but are not able to lift their minds very far into the region of abstract thought. Therefore they are governed by the letter of the Bible and believe many things that are only appearances of truth. They are in good states of life, but in many fallacies of doctrine. They come from the "West," as the Lord says, and "sit down in the kingdom of God," because they love the life the Word teaches and are receptive of its spirit and thus of the Lord's spirit. All who do not receive the true doctrine concerning the Lord in this life receive it when they pass into the World of Spirits, where they are brought under the tutelage of angelic instruction and form the natural heaven.

But now when we come to consider the kind of people who enter the Holy City from the North we have a different class to think about. The people who dwell in the North are characteristically thinkers. They are those who have an affection for the Sciences, who are led into the light of cold abstract reasoning, and thus into the realm of philosophy. For the North, in the language of the Scriptures, which is the language that depicts the state of man as to his spirit, is the realm of obscurity of spiritual truth and thus of Divine Revelation. It is in this region that we find the men who criticize the early chapters of

the Bible because they are not scientific. It is here that are to be seen those who find many objections to things in the Bible on the grounds of improbability and who portray the character of the Divine Being as wholly unworthy of acceptance by thinking men. From the North come the "Higher Critics" and the "Agnostics." Here also we find the birth of that form of thought that has given currency to what is called "Unitarianism," which, if I understand church history correctly, was at first a protest against the orthodox doctrine of tri-theism, but which has eventually led many of the ministers and laity into the belief that the Scriptures are not a Divine Revelation, and that Jesus was the son of an earthly father and not uniquely the Son of God. Thus the difficulty which men of this type of mind and education have is that they cannot accept what is usually termed the Virgin Birth of the Lord; for being of a scientific and philosophical turn of mind, they consider it contrary to the laws of nature. It is here then that the movement called Unitarianism finds its "stones of offense"; it is here that a position was taken in regard to the teaching of the Word of the Lord itself that has led men step by step into a state of rationalism that has torn the Scriptures into threads and led men to pray to and worship an Invisible Divine with Whom there is no possibility of conjunction.

And now, without presuming to be wise above what is revealed and written, let me try to answer some of the objections that are made to the doctrine concerning the Virgin Birth of our Lord. That the Lord was not the son of Joseph, but that He was divinely conceived is plainly taught in the Scriptures, not only in one way but in many ways; and this even in the face of the fact that some writers try to make it appear otherwise. We read in the Word given through Matthew, chapter I, verse 18: "Now the birth of Jesus Christ was on this wise: When His mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit." This was to be in fulfillment of the prophet's saying: "Behold, the virgin shall be with child, and shall bring forth a son, and they shall call His name Immanuel, which is, being interpreted, God with us." (Matthew I, 23.). I will quote only

one more passage that teaches the divine conception of the Lord, namely Luke, chapter I, 35: "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore the Holy Thing that is born of thee shall be called the Son of God."

Now I take it that one of the main objections to the doctrine of the Virgin Birth is that it is contrary to order—contrary to the laws of nature. To my mind a sufficient answer to the objection that it is contrary to order is that the first human beings were no doubt created immediately by the Creator. If God created a male and a female without the use of both, why should we think it impossible for Him to create a human body by means only of a female?

In reply to the objection that this creation is contrary to nature and demands a miracle for its accomplishment, I would ask: Are there no miracles in our universe? The very fact of the combination of spirit and matter in a human being, as Dr. Charles Goodell has lately been reported as saying at a meeting in St. Louis, is something marvelous. The fact is, the whole world is full of miracles! The very existence of anything, even a grain of sand, is wonderful—yes, miraculous. And what shall we say when we come to think of man's origin. The soul of man is conceived in the understanding of the male and is conveyed to the organ of generation in the male; when received by the female it is clothed in a most wonderful manner. Is this not miraculous? Is it not wonderful—so wonderful that science should stand in awe, if it had not lost all sense of the Divine wisdom of God in creation? We continually stand in the presence of what would seem utterly impossible were we not overwhelmingly convinced by the facts themselves.

The truth is, the people who come from the North are caught in the meshes of scientific reasonings, which were representatively illustrated by Abraham's ram being caught with his horns in the thicket. In the cold light of mere facts—facts which are only sensuous phenomena—the scientific mind and the philosopher who reasons only according to appearances are quite likely to be deceived, for it is impossible for the natural to penetrate into the spiritual realm. The soul and its activities

cannot be understood by simply drawing deductions from the external forms and manifestations of the body. We see how true this is if we take a very simple illustration: ask a scientist —a monist, which is the same as a materialist—what is a smile. Will he not tell you that it is that form which the substances of the face assume when there is a pleasurable emotion? Has he told you what the smile is? Has he not told you what the effect of it is, for is not the smile a state of the substances of the will, which is an entirely different thing from the smile in the flesh? The soul smiles before the body smiles. I am calling attention to this simple illustration in order to point out how easily and naturally the scientific and philosophical minds which reason from mere appearances are misled, for they fail to take into consideration all the factors involved in any given problem. We are living in a spiritual world as well as in a natural world. We have a natural body with all its organs and members, but we also have a spiritual body with all its faculties. Consequently, in a world which has a moral, yea a spiritual end in view, we need to consider the needs of human nature; and if it became necessary for Him Who created and sustains the universe to serve His children in any capacity, He would and could do it. And this we are taught He did according to the order which He Himself introduced into the universe, namely by assuming the human through the gateway of conception and birth and all the processes that man goes through, which He accomplished more rapidly than man does, because He was divinely conceived and thus a Celestial Spiritual Man from birth.

The men of the North need to go through the experiences which are indicated in the first two verses of the prophecy of Ezekiel, chapter XLVII, where we read:—

> Afterward he brought me again unto the door of the house, and behold waters ran out from under the threshhold of the house eastward, for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south of the altar.
>
> Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, waters ran out on the right side.

In the manner in which the prophet was led about until he

found the man with the measuring line in his hand who measured the waters issuing from the house, thousand after thousand cubits until they became a river which could not be passed over, we have represented the need of being instructed in the truths of the Word as opened by the Lord in His Second Coming, for the "river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb," is the abundant truths revealed by means of the spiritual sense of the Word.

Those who enter the Holy City through the South gates are those who have been led into the light of truth, while the North is descriptive of such as are in the obscurity of spiritual truth. It was because of such a correspondence that the prophet was led to the South of the altar, whence the waters issued forth. Those who are entangled in the meshes of "Higher Criticism" have no true knowledge of the Word, for to them it is merely sacred literature. Its Old Testament stories are to them childish legends and fables, and to such extent have they parted the garment of the Lord, that its heavenly truths have been destroyed. When we are enabled to measure the Scriptures and thus go down into the deeper meanings of the Word, the study testifies to its own worth and man is given a perception that the Scriptures are unfathomable, Divine! Those who enter the Holy City through the South gates are such as are intelligent in spiritual things and are gifted with wisdom. They are characterized more by the love of truth than by the love of good; thus more by the love of the neighbor than by love of the Lord. All the truths they have are realized as coming from the Lord, indicated by being brought to the "utter gate that looketh eastward," for all in heaven are in the knowledge and acknowledgment that He is the East, the source of all enlightenment.

As stated before, North and South have relation to states of light or truth, while East and West have relation to states of heat or love. Those, therefore, who enter through the East gates into the Holy City, are those who look to the Lord and have become regenerate to the celestial degree. In all things they are actuated by love of the Lord; they are internal men; they are gifted with perception because they have overcome the

most interior evils and are in the deepest state of humiliation. They are free from guile and innocent of all merit. They have passed through the direst temptations and realize that the Lord is their Savior, that it is His mercy and power that has delivered them. They have learned to look to the Lord alone and are most intimately united to Him in love and faith.

Thus, whether entrance is made into the Holy City by the North, South, West or East gate, all are led either in this life or in the life to come into the knowledge and acknowledgment that the Lord Jesus Christ is the God of heaven and earth, Whose Humanity is Divine. And in the light of the Sacred Scriptures and the heavenly doctrines of the New Jerusalem the following deductions seem to be justified:—

1. The Virgin Birth of the Lord was an absolute necessity, for Redemption was a work purely Divine. If Jesus had been the son of Joseph He could not have become the Redeemer and Savior of mankind.

2. The Scriptures themselves plainly teach that Jesus was conceived of the Holy Spirit; therefore why should any one be so bold as to deny it? Not only is it stated more than once that He was Divinely conceived, but we read that He was the Word by means of which all things were created and that "the Word became flesh." Moreover, the Gospels in scores of ways teach that He performed miracles and claimed powers that only God has a right to claim. He accepted worship and said, "Whatsoever ye ask in My Name that will I do." "Where two or three are gathered together in My Name there am I in the midst of them." Who could make such promises but God?

3. The Apostles worshipped God in Christ, and whereas they had no clear doctrine of the Divine Trinity, they did not worship "three Persons." They looked to the Lord as the "Only wise God and Savior," as Jude puts it; Paul said, "In Him dwelleth the fullness of the God-head bodily"; and John closes his epistle by saying, "This is the true God and eternal life." Furthermore, the book of Revelation, which John tells us contains what Jesus Christ revealed to him, announces that the Lord Jesus Christ is the "Alpha and Omega, the Beginning and the End, the First and the Last, the Almighty." Who has any

right to overthrow all this testimony by a sweep of his pen or by a word of his mouth?

4. I have said above that the Virgin Birth of our Lord was absolutely necessary, because Redemption was a work purely Divine. To this I desire to add: what becomes of all the prophecies and representatives in the Old Testament, all of which prefigured the work of Redemption, which was wrought, if He was not God manifest in the flesh? Is it not evident that the very first promise of redemption was that the seed of the woman should bruise the serpent's heel. Who could do this but God Himself? To try to make out that Jesus was a mere man, albeit peculiarly endowed, would rob Him of that Divine prerogative which made it possible for Him to fulfill all the law and the prophets (which means all the ritual of the Jewish Church), and also to become the Divine Abraham, Isaac, Jacob, and the King of Israel, whom all kings in their royalty represented.

5. It is sometimes claimed that Jesus was Divine in the sense that we can all become, or are, Divine. While it is indeed said in the Scriptures that those who have become partakers of the Divine nature are "sons of God," yet it is just as distinctly taught that Jesus was "the only begotten Son of God." Not only that, but the Word also teaches, "He was in the bosom of the Father," which, of course, is correspondential language and signifies that He was in the Father's Being and was a manifestation of the Father, which cannot be said of any human being.

6. What we need to remember is that regeneration is not morality, or culture, but the birth of a new understanding and heart. Also that the human heart needs a Visible Divinity, for there is no conjunction possible with an Invisible Divinity; yet the very purpose of creation was that man might be united with His God and Savior. This is possible when we approach the Lord in His Divine Humanity—a term coined by Swedenborg, the servant of the Lord, which is a very precious word, bringing God down to us and lifting us up to Him. Let us remember that the gate of pearl is the knowledge of the Lord, and entrance through the gate is by the acknowledgment of Him and obedience to His Commandments. L. G. LANDENBERGER.

CURRENT LITERATURE

THE RELIGIOUS CONSCIOUSNESS.*

The author of this book was introduced to our readers in the review of his "What is Pragmatism" (New-Church Review, July, 1909).

The book before us shows the characteristics of clearness, fairmindedness, discriminating criticism, and sober judgment which we then noted, and we have the same evidence of wide and judicious reading. Books on the psychology of religion have accummulated within the last two decades at a rate which is highly significant of the present trend and concentration of interest upon the nature of religion in the personal consciousness, in addition to the interest in its development in the race. Professor Pratt has given an admirable summary of this literature, and in copious footnotes makes us directly acquainted with a wide range of authors and their views.

Students of the history of religions as well as of the psychology of religion are too generally prone to consider religion a natural history growth and *product,* and to confine themselves to a study of its natural history, to the almost total neglect of its supernatural, or rather its full and complete spiritual character; and this is true of the book under review.

The author has not only studied a great variety of cases of religious experience collected and described by others, by James, Starbuck, Leuba, and the many workers in this field, but he has made extensive investigations and collections of his own. On this basis and on the larger basis of history, he defines religion, and makes his definition wide enough to cover all admitted cases and types. The result is, quite naturally, vague,

* *The Religious Consciousness*: A Psychological Study. By James Bissett Pratt, Ph. D.; Professor of Philosophy in Williams College. New York: The Macmillan Company. 1920. 486 pp. 8vo. Cloth, $4.00.

unsatisfactory, and insignificant to the last degree, especially in view of the undertaking to say what is the precise content of the religious consciousness; that is, what it is that people ordinarily have in mind, think about, when they are religious, when they have the experience called "religious consciousness." We are somewhat puzzled at the turn which the inquiry takes at this point. The religious consciousness is defined not in terms of what is known or believed, but as an attitude; it is "the serious and social attitude of individuals or communities toward the power or powers which they conceive as having ultimate control over their interests and destinies"; in short, the attitude toward the "Determiner of Destiny." The word attitude, here, is used in deliberate contrast with "content," and is meant to emphasize the active, or the responsive, side of consciousness. Religion, then, is the response of the whole man to an object in which the self genuinely believes; it is a subjective fact or experience; and while it involves and presupposes the acceptance of the objective, it puts the emphasis on the subjective attitude rather than on the objective content. It seems thus of comparatively little importance what the nature of the object is, or whether there be any real object. The Determiner of Destiny may presumably be the totem, the sacred tree or the sacred bull, the storm or the flood, ordinary accidents or any habit of nature, the universe as a whole or any part of it. It seems rather capricious what object is selected; it also seems difficult to apply the terms "serious and social" to many such selections. What is particularly noticeable is that belief in a personal God, or indeed in any God at all, is no criterion of religion, not a characteristic of the religious consciousness. The religious attitude is independent of either the existence or the idea of God.

Further characteristics of the religious consciousness are discussed with discriminating grasp and with instructive fullness. The various types of religion are specified as (1) the traditional as based on authority, (2) the rational which seeks to give reasons based on verifiable experience, (3) the mystical which is a peculiarly subjective experience and not verifiable, (4) the practical which lays emphasis upon doing rather than upon feeling or belief.

The chapter on the definition and nature of religion is followed by a chapter on the psychology of religion. This is distinguished on the one hand from the philosophy of religion and on the other from the history of religion. As a science, the psychology of religion aims to be a systematic description of the facts of religious experience just as they come, without attempting a final estimate of their reality or value. Such description involves classification, and so both explanation and prediction; and in this the purpose of a science is fulfilled. In this sense the psychology of religion is a science, though as yet not an exact one. Its task is to "describe the workings of the human mind so far as these are influenced by its attitude toward the Determiner of Destiny." As a matter of fact, human experience is fragmentary, and the effort to make a connected and consistent whole of it is just the work of science and philosophy. Many of the states of the religious consciousness are obscure, illusive, and exceptional; the connections and transitions are wanting to observation, as they are in so many other fields of science. In physics, these gaps are filled in with hypothetical facts, such as atoms, ether waves, electrons, and the like. In this field of religious psychology, the attempt is made to fill in the gaps by the aid of the supernatural, just as brain physiology is called in to fill the gaps between ordinary mind states. But the appeal to the supernatural violates the nature and purpose of scientific procedure, which is limited to verifiable facts; such appeal steps from science over to theology. If the supernatural breaks in upon the natural in this field, then so far science is impossible; if, however, the supernatural works in an orderly manner through the natural, then science can have no quarrel; but such an hypothesis would be a piece of gratuitous metaphysics. Psychology studies ideas about God as subjective, psychic realities, and leaves the study of the reality of God to theology. With this understanding, the author passes on to the consideration of the various aspects of religious experience.

Religious consciousness, like ordinary consciousness, has not only gaps, but shadings. It has a focal area, and a margin which shades off into obscurity; then come the various grades of the subconscious and the unconscious, and the whole back-

ground of memory. All these are somehow included in the religious personality. The great fact here is that "man's mind is something far larger than he is conscious of: his consciousness is but a speck of light illuminating one part of his whole self." The term "subconscious" is variously and ambiguously used; it may mean "fringe" or background, or the brain facts which accompany mind states, or it may mean what is called the "co-conscious," or finally the "unconscious." However the word may be understood and applied, the subconscious undoubtedly plays a large part in the religious life, whether as stored up memories, or as co-conscious states. The whole doctrine of the subconscious is significantly allied to our Doctrine of Remains. This chapter on "Religion and the Subconscious" is from the religious point of view one of the richest and most suggestive in the book. Through this channel the author leaves the way open for Divine inspiration and revelation.

Then follow three interesting and important chapters, "Society and the Individual," "The Religion of Childhood," and "Adolescence." Then we come to the subject of conversion. Here the author with characteristic discrimination and broad-mindedness distinguishes two types of conversion. Conversion may be gradual and almost imperceptible, ending in the transformation of the natural man into the spiritual; or the change may be turbulent, violent, and painful, long drawn out or sudden and sharp. Either form is a perfectly genuine type of religious experience. It would be interesting and profitable to follow the author in his analysis and description of these kinds of religious experience and the factors at work to produce them, but we would be left in the end with perfectly natural conditions and processes, and we would be inclined to ask wherein precisely are they religious. We would naturally look for an answer to the chapters which follow, on "The Belief in God" and "The Belief in Immortality." But the belief in God considered is belief in the idea of God rather than in the existence of God. This, of course, is the outcome to be expected in view of the author's conception of his task as psychologist. There are several chapters on the nature and kinds of worship; then the rest of the book (chapters xvi to xx) is taken up with a careful

discussion of mysticism as perhaps the most pronounced if not the most characteristic type of religious consciousness.

The reader must bear in mind throughout that the book is a psychological study, and as such it deliberately declines the task of theological or metaphysical discussion; and just here will be the religious reader's disappointment. Nevertheless the natural history of religion is a legitimate field of inquiry, and in this field the book is a notable contribution.

From the point of view of well developed religious interest, especially from the New-Church point of view, the signal failure of the book, the radical objection to the author's treatment, is that it inculcates a fatal satisfaction with natural history as meeting all the requirements of scientific aim and method. It leaves the reader in possession of a large body of well ordered psychological material, but also with the impression that the account is adequate. This result is disastrous for the earnest Christian.

To put this criticism most pointedly, the reader is given to understand that the only proper object of religious psychology is to trace the process by which the human mind creates out of its own resources, as a natural history product, the idea of God. Revelation, therefore, is merely an illusion, a psychological fiction.

In contrast with this, we would maintain that the idea of God is created by God Himself in the act of revealing himself to man by means of man's natural faculties. Accordingly, the idea of God in the mind of man implies the existence of God and His operation in man. The fact of revelation is thus the characteristic fact of religious experience, and should be the central fact of religious psychology. LEWIS F. HITE.

THE LIFE OF CHAUNCEY GILES.*

IN a remarkable degree this book brings its readers into

* *The Life of Chauncey Giles* as told in his diary and correspondence. Compiled and edited by his daughter, CARRIE GILES CARTER. Boston: Mass. New-Church Union. 1920. 478 pp., large 8vo.

living, personal touch with the one who is its subject. The editor does not tell you about Mr. Giles, with her own judgments and estimates of his life; but from diary and letters, and the affectionate testimony of friends, she makes you intimately acquainted with a strong, loveable man, and lets you form your own judgments from the effect that he has on you.

Three groups of persons will be especially grateful for the book. First, those who knew Mr. Giles, who were comforted and strengthened and instructed by him. These persons as they read are again with their friend and feel themselves lifted up and strengthened in the old familiar way.

A second group of persons who will value the book are those who are desirous of becoming effective workers in the Church, as ministers, as writers, as workers in any capacity. It was my privilege to serve my apprenticeship in the ministry with Mr. Giles, and to know the value of his encouragement and guidance in intimate daily association of eight and a half years. I have so often wished that every minister of the New Church might have this privilege; and perhaps the wish may in a degree be realized by the possessing and reading of this book. I assure you, brethren, that you will find in it wise counsel and help. Nor is this said to preachers only, but to those who would be effective in any department of Church work. Readers will find here something of the practical encouragement and wisdom which they found who worked with Mr. Giles in the Convention and in parish uses. Many societies of the New Church would find new life and develop unexpected strength if they could catch from the book the spirit of the Church Committee which in Philadelphia spent a busy evening with Mr. Giles each week initiating new movements and developments of Church uses.

A third group of persons who should read the "Life of Chauncey Giles" with profit are those who ask whether the teachings of the New Church are practical, what they can do for a man. Mr. Giles was never tired of telling you. The teachings had made life new to him and thoroughly worth living; he longed to share the strength and joy of them with others. This desire inspired all his preaching and writing, and found

special expression in the little book, "Why I am a New-Churchman." This message speaks in every page of the biography, all the more forcefully because it is not pressed upon our notice, but speaks naturally and simply in the extracts from diary and letters. Contrasting the note of despondency frequent in earlier entries with the uniform confidence and gratitude of later years, one realizes that some powerful influence has been at work. Reading the chapters in their order one learns what this influence is, and sees it gathering power. Moreover, in allowing the narrative to tell simply and clearly a story of Divine Providence and of spiritual growth, the editor has but reproduced the point of view and the habit of thought of Mr. Giles himself, who, especially in later years, loved to look back over the way in which he had been led, recognizing the loving Providence in events which at the time were sore trials.

It is hard to describe the features or the character of one who is dearly loved; for the same reason it is hard to describe this book. It will gain for Mr. Giles new friends, and will extend the influence of his strong, loving personality, to supplement the power of his published works.

WILLIAM L. WORCESTER.

AN OPAQUE VISION.*

A leaning toward those millions of souls snatched rudely from us is a natural subsequence of war. To accept, however, with any but the most stringent reservations the modern and careless enthusiasm for spiritism and psychic revelation seems inconsistent with our conception of Swedenborg's spiritual life and its practical functions. It is therefore a comfortable relief to find Dr. Dresser disclaiming at the outset of his book any confidence in or connection with indiscriminate table-tippings, rappings, the animate pencil and the far-famed ouija—obviously but not

* *The Open Visions* a Study of Psychic Phenomena. By HORATIO W. DRESSER, PH. D. New York: Thomas Y. Crowell Co. 1920. 352 pp., 8vo. Cloth, $2.20.

widely enough recognized as the clap-trap and bunkum of the psychological charlatan. At least he goes so far as to caution his reader against confusing these external and physical events with actual psychic experience. And it is clear, although Dr. Dresser is scrupulous not to offend by specific personal reference, that he deplores the popular attitude, characteristically American, of random inquisitiveness in holy places. The book is, first of all, the work of a trained scholar; and unlike the works of many trained scholars of our day it renders the vague and knotty jargon of psychology into language that may be readily grasped by the man on the street.

Yet in the reading of this book two doubts inevitably assail us: two doubts that become cumulative, that taken together make us wonder if the author is not here beating rather blindly about the burning bush and making, after all is over and the last scholarly page digested, much ado about next to nothing.

On the first page of his "Foreword" Dr. Dresser accepts "spirit-return as established and spiritual communion as a fact of real experience," and offers his book as an answer to the questions of the individual who finds himself confronted by this situation and in doubt of its integrity. He goes on (Chapter II) to admit that although many things labelled "psychic" are abnormal, yet "there undoubtedly is a perfectly normal use of our psychic powers," and to urge cultivation of these powers in order that we may acquire "wisdom from the other world by which to live in this." He reviews the history of psychical research and the comments on spiritism to be found in current literature (Chapters III-VII), and is disappointed to find there no systematic body of principles for the guidance of the individual who seeks this cultivation of his spiritual faculties. Whereupon he proceeds to adduce a large mass of experiences, personal and recorded, for the formulation of these missing principles, which he at length lays down in Chapter XV, "How to Know Inner Guidance." And finally we learn that all this toil, this painstaking and painful research, these self-questionings and self-schoolings have been to the end that we may benefit by spiritual communion in like manner with the "man about to start on a long railway journey . . . who is deterred

for a day by the premonition that there is to be an accident. Later he learns that the train on which he would have journeyed met with an accident in which a number of people in the rear sleeper which he would have taken were killed." Truly, this "Open Vision" will make of us all old women, with timid eyes bent continually over the shoulder in feeble apprehension! So much for the first doubt.

At the very last of his book (p. 347) Dr. Dresser mentions Swedenborg. We were hoping for this; and we read eagerly:

> Or, again, one might hold that all these psychical matters were settled a hundred and fifty years ago by the disclosures or revelations of Swedenborg. That is to say, all "psychical" experiences are "dangerous," it is not given to us to receive either help or wisdom from spirits; and we should judge all such matters on the basis of the authoritative doctrines given in books like "Heaven and Hell." In such books, indeed, one finds the most complete view of the other world ever given to man. Naturally, Swedenborg is the one writer in all history with whom one would reckon seriously, if one were to press all explanations of the relationship of the two worlds to their rational limit. But there might be another way to make this estimate than merely to accept Swedenborg as authority without testing his teachings through appeal to experience and the best ideas set forth in recent communications. To take the Swedish seer in entire earnestness would be to look to inner experience to see how far his lead may be followed. For in our day the pursuit of truth has ceased to be a mere question of the comparison of doctrines. We have moved forward to an empirical age. A new light is shining.

In brief, he admits Swedenborg as a worthier authority than Dresser; but discards this worthier authority on a charge of doctrinism, forgetting "How to Know Inner Guidance," "Methods of Communication," "Personal Experience," "The Future Life"—which were not always even sound doctrine, which is, or should be, first of all common sense—remembering only the "new light" in "an empirical age," whose candle power must be Dresser. That is the second doubt.

In closing the book we say with Dr. Dresser, as he scrutinized the materia of psychical research before him, "We expected more light."

K. P. Kempton.

"NEITHER DEAD NOR SLEEPING."*

MAY WRIGHT SEWALL is among the best known women of our land. Graduated from the Northwestern University in 1872, married in 1880 to Theodore Lovett Sewall, she has been actively interested throughout her long life in "the higher education and political enfranchisement of women, in literature and the humanities, and in moral and social reforms (especially the Peace movement)." Owing to her prominence, her recently published book entitled "Neither Dead Nor Sleeping," in which she gives in considerable detail an account of her spiritistic experiences, will attract wide attention, and will exert a large influence in promoting credence in the matters set forth. Of Unitarian affiliations, she and her husband had no undue interest in the problem of immortality; though on the approach of his death in December, 1895, he affirmed his intention to come to her consciously after his decease, if that should prove possible. Incredulous as to spiritistic phenomena, she turned away from any mediumistic pryings into the beyond; but through an unwitting lecture engagement of August 1897, she found herself in a spiritualists' camp in New York State, where, in spite of initial disinclination and even abhorrence, she received what to her was quite conclusive evidence of the reality of discarnate spirits, and of the possibility of communication between the living and the "dead."

This is but the beginning of a remarkable story of spiritistic experiences, leading finally to the development of remarkable mediumistic powers in herself. Practically the entire gamut of spiritistic phenomena are mentioned in the account, including remarkably unusual experiences, such as a prolonged course of music lessons under "Rubinstein," and a complete cure from Bright's disease in an advanced stage through the agency of a discarnate priest and physician designated as "Père Condé," whom she afterwards sees in cardinal's robes,—this cure involving prolonged treatment of a peculiar sort resulting in the practical remaking of her body. These are sufficiently incred-

**Neither Dead Nor Sleeping.* By MAY WRIGHT SEWALL; with an Introduction by Booth Tarkington. Indianapolis: Bobbs-Merrill Co. 1920. 360 pp., 12mo. Cloth, $2.50.

ible matters; but we do not care to question either the possibility or the actuality of the alleged facts here. In connection with her experiences a set of theories as to etheric planes, vibrations, magnetism, etc., is incidentally set forth, and is subsequently dwelt upon more explicitly in three spirit lectures taken down by automatic writing and printed as an appendix to the volume. In this connection some stress is laid upon the need of "a new physiology and a new psychology."

Some of the teachings of the book are in no wise unfamiliar to us: "Heaven is not a 'location,' but a 'condition which comes to us'"; "time and space *as conditions* do not exist on those planes [that follow death]"; "life on subsequent planes is analogous to life on earth"; "[the etheric (?) envelope of the individual has] the same form that the flesh has, . . . survives death, and is the body with which the mind, the entity, finds itself clothed after death"; etc., etc.

Of course there are many things for a New-Churchman to take exception to; but we need not here consider more than the most fundamental matter of all, the teaching of the book as regards Jesus Christ. As we should anticipate in view of the author's religion, here we find Unitarianism confirmed. To the question, "In your sphere is it supposed there are any like Jesus? Is He not thought there to be a God, or to be One with God?", her discarnate mother "very solemnly and emphatically" replies: "No! my child, there is no God but One. Jesus is the greatest ever humanly incarnated, but not God."

In the first lecture of the three constituting the appendix there occurs a sentence that has struck the present reviewer as perhaps very significant. After mentioning the period during which the Western World was practically unknown until Columbus came as harbinger of an invading European host, the spirit writer pens: "Similar to this is the story of the Conquest of Earth by departed spirits and the Conquest of Death by surviving friends." Elsewhere mention is made of the crowds of spirits that are striving to communicate. "The Conquest of Earth by departed spirits,"—is not that an ominous phrase in these hellish times? Let the reader set his

imagination loose on that suggestion, and feel a chill creep up his spine. A visible army on the material plane is bad enough; but an invisible one attacking mankind as a spiritual organism! The New Church has to admit the possibility.

There can be no question that many persons will accept and be influenced by the "facts" and theories here set forth; and worse than that, the narrative of the author's own experiences in the development of her psychic powers will prompt many to seek like development and experiences, thus opening many gates to the infernal host. If the united forces of evil in the spirit world are endeavoring to effect "the Conquest of Earth," it may reasonably be assumed that they will do so with all the pretensions of angels of light, as in this book. We consequently incline to the opinion that this volume is a peculiarly pernicious production; and we caution our readers against this and all other similar literature.

B. A. WHITTEMORE.

Editor's Correction.—The first name of the author of the article on page 19 should have been printed "Edward."